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**THE CLAIMS OF MISSIONS**

**UPON THE**

**YOUNG MEN OF ENGLAND.**



THE CLAIMS OF MISSIONS UPON THE YOUNG  
MEN OF ENGLAND.

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# ELEVEN LECTURES,

BY CLERGYMEN OF THE CHURCH OF ENGLAND,

DELIVERED BEFORE

THE CHURCH OF ENGLAND YOUNG MEN'S  
SOCIETY,

FOR AIDING MISSIONS AT HOME AND ABROAD,

DURING THE YEAR 1845.

WITH

A PREFACE,

BY

THE REV. HENRY RAIKES, M.A.

CHANCELLOR OF THE DIOCESE OF CHESTER.

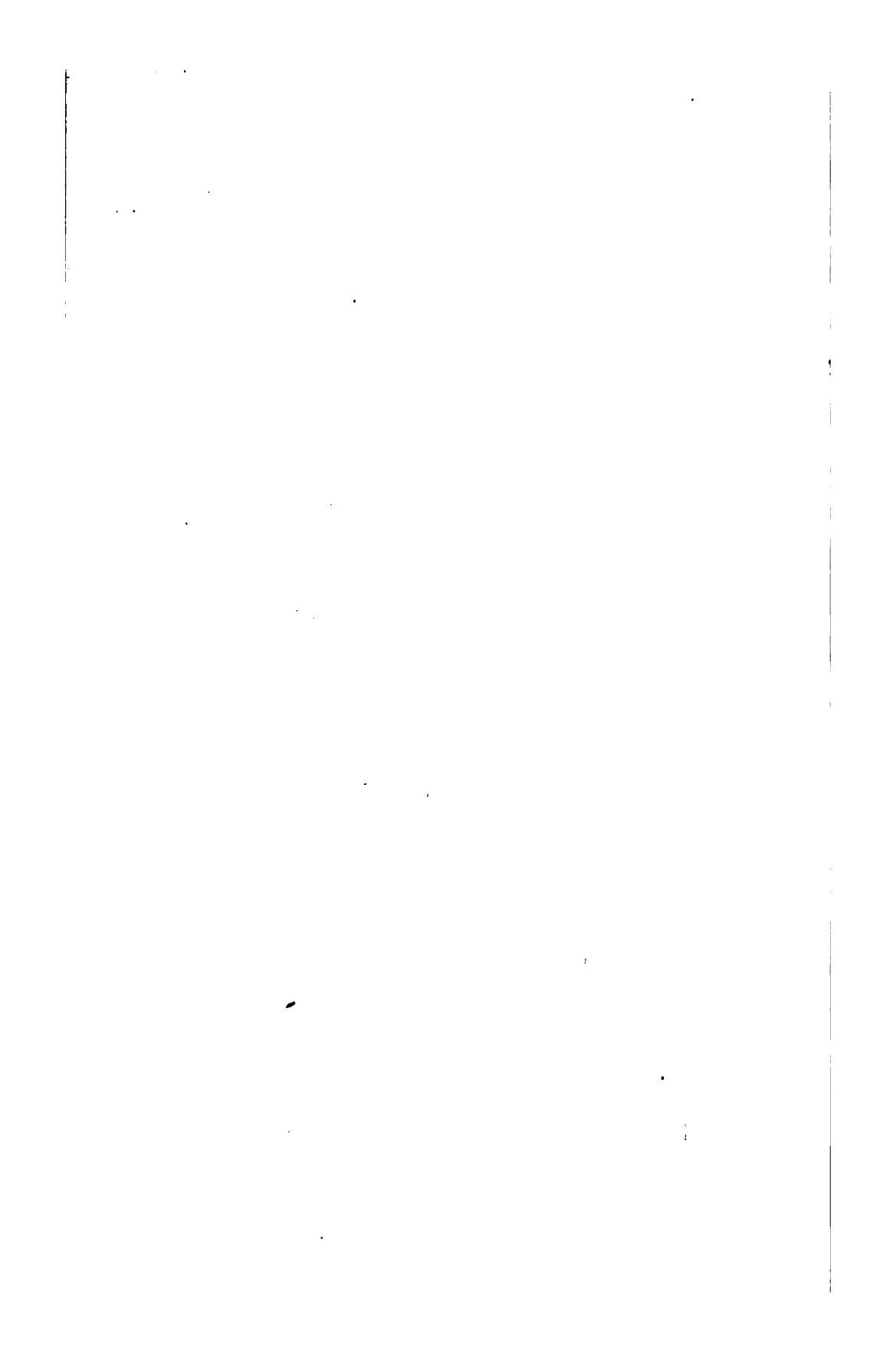


LONDON :

JOHN F. SHAW,

27, SOUTHAMPTON ROW, RUSSELL SQUARE.

1846.



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## P R E F A C E.



### ON THE BENEFIT OF ASSOCIATIONS FOR MORAL AND RELIGIOUS PURPOSES.

WHEN the Committee of the Young Men's Society honoured me with the expression of a wish that I should supply a Preface to the Volume, which was to contain the addresses delivered to them during the year; I felt that it was hardly possible to resist an application proceeding from a Society formed of such materials, and directed towards such an end.

The Institution seemed to realize an object which must be dear to every Christian mind, and to offer means of accomplishing purposes, which Christian benevolence has been long contemplating with anxious and increasing desire. Its rise was a sign of the times, but it was a sign for good. It was one of those signs which we are justified in hailing with gratitude, as a token of God's favour to the country where they originate; signs which cheer the spirit of the believer, which encourage the zeal of the pastor, and bring with them the recompense of many an hour of weary labour and persevering prayer. But I own, that when I began to survey the nature of the work which I had proposed to undertake; when I saw the various subjects that were included in the scope of the Society's exertions, and saw the amount of Christian talent which was exhibited in the addresses; I felt doubtful whether I had not attempted a work for which I was unequal; and whether any remarks of my own could be connected with those which I was to introduce to



the public, without weakening the effect which they were calculated to produce. Leaving these addresses, however, to speak for themselves, or only adding my request to any who may happen to take up this volume, that they will not neglect the opportunity that is offered, but will honestly and faithfully read, what can hardly be read by any without profit; I turn to the Association to which they were originally addressed, and desire to express the feelings with which its institution must be contemplated by every one, who takes an interest in the welfare of his fellow-men, and in the moral character of his country. Associations have always been one of the resources of mankind, in every state of life and in every degree of civilization. It seems as if human nature, conscious of its own weakness and insufficiency, conscious that in itself it was incapable of securing its own happiness, or even its own existence, sought to effect that which was beyond the reach of the individual by the consent and combination of many. In this way, a sense of self-preservation dictated the necessity of social unions at the first commencement of man's being upon the earth, in order to secure general safety by general combination. The sense of want, the desire to make labour more productive, and to obtain the largest possible returns for the exertions that were made, taught men in subsequent periods the necessity of co-operation, and led them to unite their efforts in order that they might be more effective.

When things of primary importance, when security and subsistence were provided for by these means, and civilized man began to feel the pressure of wants, of which he had been ignorant in a simpler state of living; the same consciousness of weakness and insufficiency drove him to the same resource, and led him to seek the help of others for sustaining a burden which he was incapable of bearing alone. His wants were satisfied, but his wishes began to act, and to crave for indulgence. Food and covering, the things necessary for the body, were ob-

tained ; but the mind had been awakened, and had risen up to a sense of wants, which had not been heard of or suspected before. Satisfactions of a new and peculiar description were called for, and called for so imperiously, that it was evident that the supply of all that the body needed was very far from being that which would give rest and contentment to the man. From that time, therefore, when the wants of the body were satisfied, the cravings of the mind began ; and man was compelled to feel that this was not his home, by finding that every increase of means, every step in the ascent of civilization, did but lead to the discovery of new wants, and wants which called for fresh exertions in order to supply the necessities of his state.

The same consciousness of insufficiency which prompted associations in the commencement of civilization, suggested the same resource when civilization seemed accomplished. The civilized man was found still more dependent on others than the rude settler in the wilderness. The one needs the help of others on some occasions, but he is not dependent on them always. He may be glad of their assistance, when it is offered in the chase or in the battle, but he can live without their society and be content ; and months may pass without his being conscious of a wish for it. The civilized man, on the contrary, though he may not need the help of society, feels the want of it more keenly. He lives for society ; and lives upon it ; and solitude, which to the new settler or to the savage may be like the air he breathes, would to him be a banishment from all that he delights in, a burden too intolerable to be borne. Hence it is, that as men in a state of nature unite together for the purposes of self-defence, or for subsistence ; in a state of civilization they unite together for the purposes of self-support and self-amusement ; and that spirit of combination which is the resource of men in the infancy of society, is at least as strong in that second childhood of society which comes

on when manners are the most refined, and luxury most general.

A feeling which exists so generally and acts so uniformly on man must be regarded as a sort of instinct in his nature. It is, at least, a conclusion which follows so necessarily from the weaknesses of which man is conscious, and the wants to which he is always subject, that it produces the same result in him, that instinct does in creatures not gifted with the powers of reasoning; and, like instinct, acts invariably and under every circumstance alike. In the brute creation, we avail ourselves of the instincts which are implanted in their nature, and turn them to our own purpose. The architectural skill of the bee, the sagacity of the dog, the gregarious tendencies of the larger animals, are the foundations of important benefits to ourselves. We feel that it would be out of our power to instil the tastes which render these creatures so useful to man; but we see that those tastes may be exercised in a manner which conduces to our advantage; and regard, and reasonably regard them, as merciful provisions made by our Creator, for the purpose of contributing to our comfort, and making the animal creation subservient to our good.

It seems reasonable that the same view should be taken of those tendencies which we discern in ourselves; and that feelings, which appear to be constituent parts of our nature; which, as such, we must suppose to have been implanted by our Maker, when He breathed into us the breath of life, should be used and improved, should be drawn out and directed in such a manner, and towards such ends, as may seem most agreeable to the will of Him who made us; and as such, most conducive to the common welfare of mankind. To make this use of natural feelings; to receive what is given and to regulate its employment; to improve what has been infused, under the conviction that whatever comes from such a source must be good in itself, and only evil in its abuse;

seems, strictly speaking, a part of christian wisdom. There have been those who, terrified at the abuse they beheld, confounded the work of man with the gift of God, and thought it their duty to overcome and to extinguish the feelings of our nature as if they were always and unalterably evil. They made the attempt with a zeal worthy of a better cause, and which might have been expected to lead to a better result; but the universal failure of their endeavours only proved the error of their principle. They attempted a work which they had not the means of accomplishing. The nature which they endeavoured to subdue, like the fabled Proteus, assumed a variety of forms in order to baffle and escape the power which tried to bind it. Checked in one shape, it re-appeared in another. Subdued in one instance, it burst forth in another. The evil was not conquered; but it was rendered infinitely more subtle by the means that were employed for its subjugation; and all that men gained by the artificial restraints which they devised and imposed upon themselves, was to make it infinitely more difficult than it had been, to detect a corruption which they had learned to dread, but which they were not able to extirpate.

A truer wisdom would have led them to discriminate between what was absolutely evil and what was only incidentally so; between what might be done and should be done, and that which, as it could not be done with safety, ought not to be attempted by man. They might have learned, and learned from that one book which was written for our learning, had it been then within their reach, that the tempter is as busy in the wilderness as he is in the crowded city; and that the real secret of man's security does not consist in his being placed beyond the reach of evil, but in his being kept from it by a power superior to his own. At present, however, the case is altogether different. The convictions of the insufficiency of these resources, to which men trusted so confidently in former ages, has led to their disuse; and men, always

in extremes, knowing no medium in their feelings, but passing from blind admiration to unreasonable contempt, no sooner discovered that retirement from the world was no security from the world, than they discarded all caution, and conceived themselves justified in neglecting the means of their preservation, which were included in retirement and meditation; simply because they had learned from experience that those means were not infallible, and had sometimes failed of producing the expected effect. Such being the general impression and such the state of things in the world, it is idle to look back on past times and to regret the change that has taken place; and it would be worse than idle to attempt to reverse what we feel to be universal. Our security must be found where our lot is cast; and those whose lives are to be spent in the scenes of business and activity, in crowded cities and amidst the turmoil of the world, instead of dwelling on the real or imaginary advantages possessed by those who breathe a different atmosphere, and of making comparisons disadvantageous to themselves, must look round the circle by which they are surrounded, and consider what elements of strength, what materials of defence and protection may be found there, and may be collected and applied to their own use.

That the elements of evil are rife and rampant in crowded cities; that a collected and condensed population seems to bring with it, and to concentrate, and by concentration to strengthen the poison which belongs to our corrupted nature, it seems impossible to deny. The language held by writers of every age, and of every country, by the Roman satirist as well as by the English; by the heathen moralist as well as by the Christian; all seems to concur in ascribing a prevalence of evil, a predominance of its power, and a darkness of its character, to the inhabitants of those towns, where wealth and the means of enjoyment are accumulated, and where all the passions of men are irritated by opportunity or encouraged by example. If this were the

case in former times; if Athens or Corinth, if Ephesus or Tyre, if Agrigentum or Capua were the subjects of reprobation among the moralists of Greece or Rome; if Rome was said to draw to itself, and to exhibit in itself the various corruptions of an empire which comprehended the whole known world; what must be the opinion which we come to of the metropolis of the British empire, in the form which it is beheld at present. In extent and population London infinitely exceeds the other cities which I have named; and while it yields the palm in this respect to Imperial Rome, it yields it in this respect alone; while in wealth, and in the means of enjoying wealth; in the multitude of those who enjoy liberty and independence, and who possess the means of living according to their inclinations, it offers to the eye a breadth and length of comfort to which no other city ever approached, and overwhelms the imagination by the power and the resources which it includes. There was wealth, no doubt, at Rome; there was luxury and refinement; but the wealth and luxury were confined to the imperial palace, and to the dwellings of a limited number of patricians; and in either case, it formed a poor compensation for the jealousy, and fear, and anxiety in which the lives of the possessors were passed. The great bulk of the population, the crowds which filled the streets and tenanted the masses of buildings that formed the city, were slaves; men who had no other home than the cell which their masters assigned them; whose lives were at his disposal; who were subject to the whip or the dungeon if they happened to give offence, and whose brief enjoyments were only those, which they shared with the brutes, their fellows. Those works of art which, even now, we contemplate with admiration as indicative of general refinement, were seen then by eyes incapable of enjoying them. The slave population hardly dared to waste time in gazing on such objects. The people, sensual and ill-educated, regarded them rather with pride, as the plunder of con-

quered nations, the trophies of successful war, than as masterpieces of genius, into the merit of which they could enter, like the Athenian populace; and they turned from the contemplation of beauties, which they could not understand, to clamour for a largess at the emperor's gate, or to fill the seats of an amphitheatre, where men were seen butchering men, or beasts devoured men for the amusement of the public.

How different a state of things, in every respect, is that which the metropolis of England offers! If she has not the same palaces to exhibit, which the old capital of the world, or some of the capitals of modern Europe present to the spectator; what a multitude of homes does she not contain, where all the refinements of life are actually enjoyed, and to a degree which the wealth of Roman emperors never reached. If she has not porticos, and arches, and amphitheatres, like those which formed the boast of Rome; what an amount of intelligence, knowledge, and mental activity does she not possess in her inhabitants. The population of Rome might have been considered as one vast family, of which Cæsar was the head, and a family which trembled at the step or the voice of their despotic master. London contains probably 400,000 families, thinking for themselves, acting for themselves, and only regarding the law under which they live as that which gives security to property and person, and adds stability and confidence to their enjoyments.

Such, then, is London; and the brief comparison which I have thus sketched between London, the metropolis of the British empire, and Rome, the metropolis of the ancient Roman empire, may serve to fix our thoughts on the subject by enabling us to perceive in some degree its greatness and importance.

But I stated, that general experience has led men to suppose, that the increase of population and condensation of numbers in any particular place will lead, by a kind of necessary law, to a more active and general corruption

of manners ; so that great cities have been found the hot-beds where vice of every kind was most largely produced. But if this be so, and that it is so, the general consent of every age seems sufficient evidence, the prospect of such a population as that of London must awaken fear as to the character of society there. The distinctive qualities which we claimed for the inhabitants, their liberty, their independence, their intelligence, their wealth, are all very equivocal as to their bearing upon morals. It is possible that their effect may be good, but it also may be evil. Wealth is apt to encourage self-indulgence. Liberty may run into licentiousness. Independence may add stubbornness to error ; and intelligence may only make vice more dangerous, by the refinement with which it pursues, and the ingenuity with which it defends it.

In making this statement, of course I do not leave out of my calculation, the great, the essential difference which even a nominal Christianity produces on the country where it is established. I am not gravely instituting a comparison between the moral character of ancient Rome and modern London, as if there could by any possibility be a doubt as to the preference ; nor can I suppose, that we are able to form any adequate idea of the extent to which the corruption of manners reached in pagan times. I speak now merely of the World ; of that multitude, and we must regret to say that it is a multitude, who live in a christian land without feeling the influence of the Gospel directly in themselves ; who are more correct now, than they would have been, if they had seen light under the Roman empire, because the country in which they live is a christian country, and bears marks of Christianity in its institutions and practices ; but who, if asked to give a reason of this conduct, could name nothing but respect for public opinion ; and who do what is right merely because others do it ; and because they feel that their interests are involved in following their example.



The mass of our population is in a condition little better than this. There are rays, no doubt, which break through the dense fog that overhangs the metropolis; and light falls on many a dark corner where it could be hardly expected; but if we subject the body of the people to any of those tests by which personal religion is usually proved, if we enquire into the extent of attendance on means of grace, the habits of domestic or private prayer, into any practice or habit which shall betoken godliness as distinct from morality; I fear that we shall be brought to the conclusion, that the moral creed is more correct than that of pagan Rome, and that the knowledge of moral truth is infinitely more extended; we shall find also, that the recognition of the Gospel by the State exercises a wholesome and restraining influence on the people; but that beyond this, the Gospel, if the Gospel be considered as the power of God unto salvation, is known but to a part of our population; and really and savingly felt by only a fraction of that part.

If the metropolis, therefore, is to be contemplated with regard to the social dangers which it offers; if we are to consider what will be the trials through which a young man must pass whose lot is cast there, whether he be transferred to London from the country, or whether he pass from the restraints of school and home to a life of freedom and independence there; those trials at once appear so various and so many, that the mind is overwhelmed at the prospect, and anxiety rises to a degree which it is not easy to controul. The bridge which the Spectator describes in the Vision of Mirza, melancholy as it is, if taken as an emblem of mortality, would be a still more melancholy and not less appropriate emblem of the waste of youth in the metropolis. That bridge is represented as having its road thick set with trap-doors, through which the travellers passing over it fell when they trod upon them, and were engulfed in the abyss below. The vision was made more painful by observing persons moving about upon that bridge, whose business

it was to push the unwary passengers towards the trap which they might have otherwise escaped. But sad as the vision was in all its features, I fear that it would be but too faithful a picture of the course of the young men in London. A whole generation may be considered as rising up into maturity, and commencing its career in each single season; but before that season shall have completed its term, how many will have fallen into vicious habits, or habits which will lead to vice; how many will have forfeited that purity which parents had watched with so much jealousy through childhood; how many will have lost the candour, the simplicity, the integrity that made them the ornaments and comforts of home, and will have sunk into low, sensual habits or degrading associations; how many will have ceased to give joy and gladness to those whose affections are rivetted on them, and if named at all, are only named with a voice which trembles at repeating the word!

Nor can we be surprised at the fact, that such consequences have been found to follow such exposure. When we think what man is at the best of periods, and when we recollect what man must be at the worst; when we think what must be the effect of temptations at a time when the passions are strong and the reason is weak; and man becomes suddenly possessed of liberty and independence, without having learned how to govern and direct himself; when we take these things into consideration, and combine with them the multiplied and varied sources of temptation opened in a metropolis like London, there is less reason perhaps to wonder, at the number of those that perish through the process of exposure, than at the number of those who survive it; who, upheld and sustained by a power, above what they themselves possess, are led by a way they know not, are guided through the labyrinth of the world, and who, when brought to reflection, are astonished at the deliverance they have experienced.

The natural resource for persons thus exposed, would

have been found in the parochial system of the Church of England. Had that system been maintained on its original plan ; had a paternal government secured the enlargement of the ecclesiastical scheme in proportion with the increase of population, and adapted the supply of teachers to the necessities of the people ; if that goodly principle, to which we now look back with fond and unavailing regret, had prevailed universally in our counsels ; and the rule had been established, that every sheep should have its fold, and every fold its shepherd ; the predominance of evil of which we speak, would not have taken place. If corruption abounded in our cities, there would have been then a remedial process at work in immediate contiguity ; and every stray sheep would have had some one interested in his preservation.

The parochial minister would have stood *in loco parentis*, to those who had left a parent's roof, and who needed a parent's care. He would have regarded them as his special charge, from the fact that there was no one else charged with them ; and the command delivered to the Apostle, and repeated with such touching reference to his infirmities, would have been admitted by every clergyman, as a call to feed those lambs who were found wandering or lost in his neighbourhood. But it is useless to regret what cannot be recalled. The assistance which is needed may sometimes be derived from this source ; and through the devotedness of some clergymen, it is occasionally and in a degree supplied ; but the ecclesiastical scheme of the Church, mutilated and perverted as it is, cannot, in the great majority of cases, encourage such an expectation, and the clergy must leave to others this work of charity, which ought to have been directly accomplished through themselves.

Here, therefore, we think that we find scope for the exercise of a principle which I began by considering ; and in the strength that belongs to union, we seem to discover the resource that is needed for our weakness.

The condition of our young men in the metropolis, and in all the larger towns of the empire, appears most perilous. We see in every such place a tide of evil, full and strong, carrying every thing before it; and it seems impossible that individuals should be able to stand against it, while they stand alone. In such situations as these, it is not merely the temptations to evil that we behold and deprecate; but it is the example, or worse than example, it is the tone of language and opinion prevailing in the world; the avowed, unhesitating, unquestioning consent to what is wrong, which overcomes the weak resistance offered by early impressions, and sweeps the levity of youth into habitual ungodliness and sin. Against such a stream, it will be hard for a single individual to stand. A young man placed alone in such a condition, would be like a man who is crossing a torrent which overpowers him; and who feels at once his foot slipping, his eye dazzled, his head made giddy by the rushing of the waters; while the pressure of the stream overcomes all his powers of resistance, and sweeps him with it in its course.

But even in such situations as these, we have heard that the force of a stream has been stemmed, when men joined arms with men and strengthened one another. We know that in this way, an army has opposed a sort of living bar against the power of a river; and has secured a passage for all by uniting the strength of all together. In such a movement we saw the effect of combination; we beheld a power which must have overcome the individual strength of any, resisted, and effectually resisted, by the combined strength of all; and the general security effected by general union. Nor is this any unapt illustration of the moral defence which we wish to see afforded to our young men, when exposed, as many of them must be exposed, to the influence of the world in our large towns. The world is not, as some suppose, a mere name; it is not without reality, because it may be impossible to designate it exactly.

It has power, it has sentiment, it has reasoning; and we might as well deny the reality of the wind, which drives every thing before it, because we cannot discern the particles of which it is composed, as doubt the reality of the world's influence, because there may be a question as to the persons who belong to it. That there is an influence in the world adverse to the Christian's course; that there is a tone of public opinion opposed to all that is spiritual and holy—to all that rises above that low standard of morality, which seems requisite for present peace, and for the pursuit and enjoyment of this world's goods—no one can deny, who has had any experience of mankind, or has gained any knowledge of himself. That this influence pervades every part of society; that like the air we breathe, it enters every house, is found in every place of labour or enjoyment; that it makes itself felt wherever men are found, though it may be more felt in some situations than in others; is a truth, which, if not known and confessed now, will soon be learned by experience and admitted by those who are exposed to it; and will be confessed by all at one period or other of their existence. That the tendency of this subtle, penetrating influence is to separate man from God, to weaken the sense of things heavenly and eternal, and to overwhelm the mind with the sense of those that are earthly, sensual, and temporal, is again too obvious to be denied; and the known, the inevitable effect of all this must be, that young men who are exposed to it, are led to question or distrust their own impressions of duty; to shrink from the avowal of principles which are seen to be generally disapproved of; and in defiance of conscientious misgivings to accommodate their practice to that which is authorized by men, instead of striving to adapt it to that which is commanded by God. Here, then, is a danger, though it may not be easy to specify the form in which it comes. We are attacked, and yet we cannot see an enemy; or to adopt a juster emblem, we are exposed to an influence, which, like that of the wind, is

ceaseless and general; which overcomes our resistance by the assiduity of its pressure, and which can only be opposed effectually by being opposed continually. But continued opposition is difficult. Man wishes for repose. He wishes to lay aside his arms and be at peace. He forgets that in this state of things indolence is surrender; for he who in a state of conflict ceases to strive, begins to yield; and he who begins to yield, never knows where concession is to cease, or where he shall be able to stop and to make his stand again.

Prudence, therefore, dictates the necessity of seeking for our young men, that power of resistance which it may not be easy to find in individuals; in combination, or union; and the same principle which drew the first occupants of the earth's surface into communities, and led them to combine together for the sake of self-preservation, teaches us to provide for our moral safety by similar means; and to aim at general good by the union of those who are most exposed to evil. In this case, indeed, there are means provided which do not exist in the other. The Grace of God, all-sufficient while alone, can and does, in innumerable instances, uphold man under the trial to which he is exposed, and makes his very weakness an occasion for the exhibition of its power. We do not distrust the efficacy of that power by suggesting the expediency of the use of means. We rather suggest the means, under the conviction that they will be the way in which that grace will act, and that they derive all their use from the connection. We suggest union and association as a means of moral preservation, just as St. Paul urged the continuance of the seamen in the ship. The truth of God's word was pledged for the preservation of the crew; but the experience and skill of the mariners were the means, by which that preservation was to be accomplished. In the same degree, we believe that not one of those who are given to Christ will perish. We believe that the same power which protected Joseph when sold as a bond-slave into idolatrous Egypt, may and does

continually protect the young in circumstances of equal peril. But we also believe, that not one of these must neglect the means which God ordains, or which reason suggests as necessary for his perseverance; nor could we cherish the hope of his continuance if he were to do so. And we also think, that if it be possible to discern in man's present character the token and the mark of his election of God; we believe it will be seen in the humility with which he applies to every means of safety, and the watchfulness with which he keeps himself from every occasion of falling.

It is not then in forgetfulness or neglect of the real source of man's strength, that we apply ourselves to the consideration of the means by which he may be upheld. Those means are only profitable in so far as they proceed from, or are regulated by the wisdom from above. In themselves they are neutral—as capable of being turned to evil purposes as to good; as well fitted to destroy as to save. They borrow their character from the power by which they are wielded, and are only productive of good, when guided by the Spirit of good. But when they come to us under this character, and with this recommendation; they then must be regarded as tokens of God's providential care, and must be received with gratitude as resources prepared for us by himself. Considered in this light, we cannot but think that the principle of association, which forms the subject of the annexed essays, is a means which the mercy of God has devised for the support, and the preservation of youth under circumstances of peculiar difficulty; and circumstances for which no adequate resource was previously in existence. We know that every stage of society has its own peculiar and concomitant evils. The different classes of our population have their specific diseases; and it is but natural that that refinement which subdues and polishes the outward man, without effecting any change in his natural character, which enlarges knowledge without sanctifying the intellect, should exhibit the inherent evil

of our nature in forms which had not been seen before, and for which no remedy had been provided. Beyond this, we cannot hesitate at saying, that the metropolis, and most of the large towns in the country, are at this moment instances of a change which must exercise a fearful influence on the moral character of the youth belonging to them. In each and all of these the habits of life, the manners, the ways of thinking, are widely altered from what they were. In some respects there has been an improvement. In others the reverse has taken place.—But no one can deny, that the evil of the present day is infinitely more subtle, more general, more disguised, more alluring, more deceptive than it used to be; that it spreads more widely, and penetrates more deeply; that it is more difficult to escape, if not more difficult to resist; and that a spirit of self-dependence and self-confidence, an absence of that Fear of the Lord which is the beginning of wisdom, and is the great preservative from evil, must be considered as the prevailing temper and spirit of the age. If there were dangers, therefore, to be dreaded in former times, those dangers are multiplied and aggravated now. If parents trembled formerly at the moment when their children were to be removed from the shelter and restraints of home, and to begin the career of life in the metropolis; they have much greater cause to tremble now—and if they then flattered themselves, that the master's care would supply the absence of the father's, or that the discreet friend to whom the young aspirant was recommended would be able to shield him from the evil of the society by which he was surrounded; those hopes must now be resigned, and new means must be sought for, and new resources discovered in order to afford the protection which is needed.

They have reason, then, to bless God, if resources commensurate with the call of the occasion are discovered, and if new means are named for accomplishing the end they have in view; and we may well rejoice to think, that God's mercy is at this moment educing from



the peculiarities of our social state, means by which its evil may be in some degree corrected, and the preservation of his people may be effected. We have already alluded to the existence of a spirit of association, to the tendency which exists in man to combine and to form communities. It seems as if men, lost in such a multitude as society presents, feel the necessity of a centre round which they may revolve; and are thus led to form for themselves a circle which they can know, and in which they may be known, instead of remaining lost in one too large to be comprehended. Kindred minds are drawn together; similarity of pursuits becomes an element of attraction; and whether men combine for good purposes or for evil, for amusement or improvement, combination is necessary, and they find it expedient to unite in order that they may act effectively.

While this principle is recognized and felt, and generally adopted in the world, it certainly is a subject of the deepest gratitude to find, that it is adopted by the good, as well as by the evil; and to know that efforts are made in order to apply it to the protection and preservation of our youth, as well as to purposes of a very different character. If any thing could supply to a young man the advantages he may be supposed to have forfeited in leaving home; if any thing could be substituted for the gentle influence of parental love, or the still gentler and more soothing influence of sisterly affection, it must be the cordiality of friendship, proceeding from minds of the same age, and placed in the same circumstances with his own. And if this cordiality of friendship came accompanied by the authority of wisdom and experience; if it were sanctified by the spirit of religion; if it had a tendency to raise the feelings above all that was low, and base, and sensual; and to dignify them by the elevation it inspired, and to which it seemed to lead them; we then might hope, that in some respects the change was advantageous, and that the home into which the young man had fallen was better than the home that he had left.

At all events there would be reason to hope, that the mind was strengthened by the change; that the energy of youth would be called into more active exercise; and that in this way, and by the operation of these causes, the man would be fitted for his progress through life by gradual familiarity with its trials. And while we consider the real character of the world, the discipline it includes for the self-love of every one placed within its reach, we perhaps may come to the conclusion, that the end of education is more really answered by such a system as this, which searches the character and which corrects the evil it discovers, than by one which should endeavour to prolong the age of pupillage, and to extend the restraints and protection of home beyond the period of childhood. But whatever may be our wishes, the actual character of our lot in life cannot be reversed. A state of probation must involve trials, in the form of dangers to be borne, of hardships to be overcome, and of allurements to be resisted; and the fond affection which endeavours to preserve its object from exposure to these, finds at last that the real source of danger is the heart of man himself; and that though the evil of our nature may be awakened and called into action by the power of temptation, it cannot be eradicated or extinguished by mere seclusion from the world.

But to return to our object; an association which supplies the chasm formed by separation from home, and offers in exchange the friendship of those whose age and tastes render companionship most acceptable, seems singularly qualified to meet the case of the many young men who are entering on life in the metropolis; and admission into such a circle may well be regarded as a resource of no common value; and as offering to the feelings, wounded by the first separation from home, the most appropriate and effective consolation. But it is also obvious, that the benefit of such an association arises from the spirit by which it is actuated. Bodies corporate, as well as other bodies, have their own pecu-

liar temperaments, and derive from thence the character they bear. Society, to be beneficial, must be good. In man, nothing is indifferent, nothing is neutral. He lives for good, or he lives for evil; and growth or decay are incessantly at work on the spiritual as well as the material system. If we anticipate with pleasure the comforts to be found in such an association for our young men at their first entrance on business, the satisfaction arises from the character of the Society we contemplate. If it were evil, and had a tendency to weaken the principles of those who belonged to it; nay, if it were neutral, and had not a tendency to strengthen and confirm them; if it offered resources for the hour of leisure, and did not include means by which that leisure might be improved, in the best sense of the word, and the general influence of the world might be checked; if it offered amusement and limited its offer to that; there would be ample reason why those offers should be suspected, and the advantages should be questioned. In all such cases the neutrality is apparent rather than real. If man's heart were neutral, the effect produced might be neutral; and we might be justified in providing that which was not positively good, by the hope that the result would correspond with the provision. But we know that this is not so, and that it cannot be. We know, that the tendency in man to evil is so strong, that he will and does turn to evil, every thing he touches, unless there is that in the nature of the thing, which protects it from this abuse, and secures its character. And we could not recommend any association for general adoption, which was founded on principles which impugn the truth that is revealed concerning ourselves, and proceed on a theory which our knowledge of the Bible contradicts.

In every association, therefore, that is to be beneficial to young men, there must be a clear and distinct annunciation of religious principle. That which is provided as a refuge from the world's delusions must have no con-

nection with the world's pursuits ; and men who look to an association of this sort, as a place where they may gain strength and spirit for the contest they are obliged to maintain, should be made to feel that every thing they meet with here, breathes a different tone and encourages a different spirit from that which they are experiencing in their daily callings. They must return from it, therefore, braced up and strengthened ; conscious of having been for the time in society of a different kind from that which they are in the habit of meeting ; convinced that the world in which they live is deceptive and delusive, that the things that are offered in the world are not the things to be loved or desired by men ; and encouraged to seek first the kingdom of God and his righteousness, by the concurrence and sympathy of mature and decided Christians.

The clear, distinct avowal of religion as the principle of such an association for young men, I may assert as being essential to the object in view. There must be salt if corruption is to be checked ; and he knows little of men, who thinks that the tendency to evil, existing as it does in the heart of man, can be controlled by neutral means, or corrected by pursuits which only mitigate its virulence. God's presence must be recognized, if his authority is to be acknowledged. His word must be revered, if his will is to be done. Men must feel that they are his creatures, made for the purpose of doing his will, if they are to serve Him as they ought ; and while the tendency of the world is to lead us to forget God, the object of every institution opposed to the world should be, to bring God continually before us, with all the claims that He possesses on our affections and regards, as our Creator, our Redeemer, and our Sanctifier.

But it is not sufficient that this be the principle on which such an association is based, nor may we infer that it will answer our purpose because it is religious. Its practice must be attractive, as its principle is sound.

It must not only hold out truth to the reverence of those who belong to it, but it must enlist their feelings and affections in its cause, and attach them to its interests by the objects it proposes, and the pursuits and employments it encourages. An association which is to be beneficial to young men, which is to endeavour, under God's blessing, to arrest and fix the buoyant spirit, the active mind of youth, must have something more than principle to recommend it. It must have objects of pursuit, at harmony with the principles it professes, and adapted to the tastes and temperament of its members. It must propose topics of enquiry calculated to catch the imagination, and to touch the heart, as well as to exercise the intellect and satisfy the conscience. It must assimilate itself in some degree to the character of the age, which it is endeavouring to improve. It must be active, and aggressive, and communicative. It must have objects of strong and stirring interest before it; and it must invite general co-operation as the means of general improvement. Association without some pursuit of this kind would soon stagnate, and the effect of stagnation is corruption. But with objects of this kind proposed, and made the real matters of enquiry and pursuit to every one included in the body, it would appear that a spirit of vitality might be maintained in an association, which should secure the union of all connected with it, by giving to all a common interest in the employments which it suggests, and by awakening feelings and tendencies which would lead to real and willing co-operation.

Unless some qualities of this sort be infused into the plan, it may be excellent and good, but it will not be sufficient to retain the ardent spirit of youth within its bounds; and the mere impatience of our nature will lead the young, however well-principled and well-disposed they may at first appear to be, to seek for more congenial resources in other pursuits. But I also feel, while suggesting this, that the adoption of such objects

of pursuit for an association may be recommended on much higher ground than that of their expediency, or indirect tendency to consolidate its union. Christianity is in itself an active, energising system; it acts wherever it exists, and it implies activity in all who belong to it. Sloth, indolence, are not only indirectly, but directly condemned by the Gospel; and that love which is the distinguishing feature of the christian character, is the only quality which will never rest, because it never ceases to have an object, towards which it can be directed.

Wherever the christian life exists therefore, it will manifest itself by action. It will see good which ought to be done, and it will make haste to do it. It will see evil, which ought to be removed, and it will count the time lost which intervenes before it is done. Innumerable ways are discovered in which the will of God may be done, as soon as the heart is open to a sense of his love; and the discovery of the way in which it may be done, leads to the endeavour to do it. There are those who sorrow, *e. g.* and who need comfort, and who may be comforted. There are the ignorant who need instruction, and who should be instructed. The whole world, described but too justly, as lying in the wicked one, presents to the Christian's eye a field of labour almost indefinite in extent; a rebel region, to be reduced to subjection to its rightful Lord; a kingdom where disaffection prevails, and where the loyalty of the faithful has hourly opportunities for exercise; where the sovereign is to be confessed under every variety of opposition, but where not a step can be taken without some call on the allegiance of his subjects. O how little do men know of the real character of the world, or of their own condition in it, who think that they are justified in resolving to float down the stream of circumstances without self-denial or exertion! How little do they know of what the Gospel is, who think that it can ever be adapted to the world's taste; or that those who belong

to the world can cordially receive it! The world's enmity may be concealed from fear, or its enmity may sleep when not irritated by contact; but the hatred which it bears to the truth is a perfect hatred: and experience compels us to say, that where two principles exist so irreconcilable with each other as that of the Gospel and the world, no man can belong to both, and be at peace with each; but the Friendship of the world must ever be Enmity with God.

But if the world in which we live is to be considered as a field of labour, a field of warfare; a field where the Christian sees neither rest nor security, and does not wish to find more of the first than is consistent with the second; what a space does it not offer to his spirit for exertion and improvement? On every side opportunities of doing good present themselves! Wherever he lifts his eye, openings are observed. At home, abroad, the heathen population of distant lands, the hardly less heathenish population of his own; the rising generation, the departing generation; the great brotherhood of mankind, groaning under the general burden of the flesh; the brotherhood of the faith groaning under the trials of the spirit—what a world is open to a heart, which is willing to look out from itself, and to receive the cry of suffering that proceeds from others! At present, nothing but the deliberate determined selfishness of the world prevents that cry from being heard, and being felt. Men, fearful that their own comforts will be encroached on, that their attention will be forcibly withdrawn from their own concerns to those of others, think it necessary to close their ears against appeals, which they feel would be irresistible if listened to; and determine to do nothing, lest they should be tempted to do too much. Conscious that it is difficult to be temperate, they resolve on being abstinent; and become selfish on principle, that they may not be indiscreet through sentiment. The remedy is worse than the disease. Scylla is more destructive than Charybdis. In forming

their principles of practice, they forget that christian benevolence carries with it the means of regulating and correcting itself; and they forget that the tendency of human nature will always be in favour of self; and that it is not necessary to encourage, and to strengthen inclinations which have already got possession of the heart. They lose sight of these truths, which the Bible is continually impressing; and thinking that their danger lies on the side where they are safest, they are jealous of every call which leads them to consider others rather than themselves.

The loss that they incur, the injury they do to themselves by this unreasonable caution, is not easily described. The man who is afraid of loving his neighbour as himself, who thinks that every thing done for others, or given to others, is subtracted from himself; and who conceives that self-defence requires him to be selfish, hard-hearted, and uncharitable; will unquestionably accomplish his object, will succeed in overcoming those weaknesses of his nature, which prompt sympathy with others. He will pursue his course of self-aggrandisement, steadily and safely; but he will as surely learn by melancholy experience at the end, that he who lives for himself alone, lives to be disappointed; and that man can only be happy through the reflection of the happiness of others.

Were it not for this unhappy delusion, which leads man to shrink from sympathy as endangering his own peace, and which makes the law of self-defence ride over that law which bids us love our neighbour as ourselves; the fearful anomaly which prevails in the world, that unequal distribution of the means of comfort which impeaches the goodness and even the justice of the Deity; would not show itself in such vast and monstrous proportions. We should not see some drunken and others starving, at a feast to which the Lord of all has invited all.—We should not be shocked by observing the extremes of man's social state in close juxtaposition;



squalid poverty contiguous to pompous luxury ; Lazarus covered with sores, lying at the gate of one, clothed in purple, and faring sumptuously ; but we should behold a very different state of things. We should see poverty, wherever it existed without crime, alleviated by the benevolence of the rich ; and wealth sanctified by sympathy with the poor. We should see knowledge made useful by being applied to purposes of general usefulness ; and learning rescued from its abuse by being employed in communicating its treasures or discoveries to others. All these effects would come from the encouragement of that feeling, which we wish to see made general ; the feeling for others as for ourselves ; but no class of society need this influence more strongly, or would be more really benefited by it than the young.

It may perhaps surprise the young to be told, that selfishness is a vice against which they have to watch : that it is a sin that doth most easily beset them ; and they may be ready to cite the characteristic thoughtlessness and ardour of youth as disproving the assertion. Reflection however will prove, that ardour of pursuit, if it be not under special controul, naturally gives rise to selfishness, and that thoughtlessness almost universally proceeds from it. The child is thoughtless of his parent's wishes, because he is absorbed in his own. The truant boy is thoughtless of the lapse of time, because he is occupied in his play ; and thinks, while so employed, of nothing but his own amusement. Each of these, if they felt for others, would think of others ; and they are merely forgetful of duty, because they care for nothing but self-indulgence. Every thing therefore which draws the young out of themselves, and leads them to think of others, or to care for others, is a moral gain. Every thing that interests the youthful mind in the welfare of others, is not only a positive good, but it is a negative to incalculable evil. It not only opens the heart to the influence of " things lovely and of good report ;" but it withdraws the heart from the influence of things of a contrary character ; and by an

affinity in grace, which it would not be difficult to explain, the benevolent feelings seem to be the first steps in the religious life; and he who would wish to be made pure and holy must begin by endeavouring to be kind, affectionate and liberal.

And on this account it is, that we rejoice to see our young men, and those especially whose situations in life expose them to so much of evil, formed into associations for the purpose of promoting general good. We should rejoice to see them formed into any association, where we knew that piety would be strengthened by intercourse with the good; and that they would be encouraged in their contest against evil, by example and sympathy. But assuredly our anticipations of good will be more sanguine, when we know that the avowed objects of association are those which are calculated to draw out the kindlier feelings of our nature; and to employ those who are united, in the blessed work of relieving the distresses of others. We know that the natural sensuality of youth is never so effectually subdued as by raising the young to a sense of higher and nobler gratifications. We know that the delusion of the world is never so effectually exposed as by making men acquainted with the realities of life; and that it was not without reason that visiting the widows and the fatherless in their affliction is united in the Apostle's mind with being kept unspotted from the world. We rejoice, therefore, to see such associations formed; and that, not so much for the direct effect produced on the object, as for the indirect effect they will produce on the subject. We rejoice in their enlargement and extension, not merely because we hope that a great amount of good will be produced abroad, but because we feel confident that a great amount of evil will be prevented at home. We rejoice, not because we think that missionary efforts will be strengthened, by increased contributions; that the ignorance of our own country will be enlightened by the multiplication or improvement of teaching; and that many an aching heart

will be comforted by the sympathy which seeks for sorrow in order to relieve it; but we rejoice, because we see in these associations, and in the objects they contemplate, the discipline of the rising generation, the working of a system which shall give a healthy moral tone to the young men of our great towns; and shall rescue thousands and tens of thousands from dangers which seemed inseparable from their position in society. At present they are surrounded with objects, all of which have a tendency to enervate and to degrade the moral character. Their hours of activity are given to details of business, which cannot elevate, but may debase the mind. Gain is the principle to which every effort made is subjected, and which regulates every thought; and the only morality of their daily employment is a morality which has but little connection with the spirit of the Gospel. But though there may be hours in the life of these young men, when the mind and body are sharply tested by labour, and all moral impressions or compunctious feelings are crushed by the one single object of profit or loss in business, there are others which are left wholly unoccupied: hours in which the mind, unfurnished with any wholesome material for thought, is allowed to run wild in dreams, or to waste itself in vanities; and during which, corruption is at liberty to work unnoticed and unsuspected. Nothing occurs in their ordinary calling to break the stagnancy of their feelings, or to introduce any high or holy sentiment into their views as food on which the mind may feed in its private meditations. Self-interest is the rule by which their steps are regulated. A sense of this supplies the standard of the excellence they aim at, as well as the motive by which they endeavour to attain it: and minds thus unfurnished or unguarded only turn from this, to sink into the defilements of sensuality in the intervals of leisure.

To enlist such persons as these in associations formed for the express purpose of relieving the spiritual, the moral or the temporal wants of our fellow-creatures, to

teach them to look round on the destitution that is near or the destitution that is distant with the view of offering the relief that is needed ; to show them the power that they possess of doing good, and the immense amount of good which is to be done, and to the doing of which they may be made accessory ; this is to introduce them to a new state of being, to bring objects of the deepest and most touching interest before them ; to open a source of enjoyment which they have previously been ignorant of ; and to astonish them by the discovery of powers which they did not know that they possessed. This is alone and by itself a mighty step towards the improvement of the moral character. Man learns to respect himself, when he sees what he is capable of ; and the same inference which the Apostle teaches the Corinthians to draw with regard to their bodies, may be drawn with equal justice with regard to the powers whether of mind or body with which man is endowed. Teach him that they are the Lord's, and he will not consent to their degradation. Teach him to remember the source from whence they come, and the purpose to which they may be turned, and he will be watchful against their waste or misapplication ; and one way of raising man above all that debases and pollutes his nature is to impress him with a sense of the character which that nature may assume.

It is therefore evidently most important that young men just entering upon life should be reminded of that which the world is endeavouring to forget ; and should be awakened to a sense of privileges that may be claimed and powers that may be exercised by themselves. It is important that they should be made to feel their own value as beings made by God and capable of accomplishing his will. It is important that in the midst of employments which have a tendency to degrade the mind and to crush it with a sense of their dependency, they should consider themselves as subject to a higher Master, whose service is perfect freedom ; and instead of seeing all their cares and

labours limited to the narrow scope of the office they occupy, that they should feel that a Christian's love is capable of grasping a world of beings, and that circumstances need not confine those whom the truth has made free.

To individuals so situated, young and compelled to submit to restraints which seem intolerable; learning subordination by a discipline so hard, that it seems to destroy the very spirit of independence; tempted to murmur against the confinement which is essential to business, and to think that all the higher qualities of the man are sacrificed for the sake of profit; the admission to associations of this kind, and formed for the prosecution of such objects as those I have alluded to, is a blessing of no ordinary value. It raises them at once in the scale of being. It reconciles them to much that is humiliating in their condition, by making them feel that it is compatible with much that is glorious. It calms the restless discontented spirit. It cheers the desponding; and animates the sluggish. Above all it imparts a tone of dignity and elevation to the feelings; and we feel justified in assuming that no one admitted to such associations, and appreciating their objects, would easily pass from the sanctified excitement of meetings such as these, to the low sensualities, or frivolous amusements of the world. If we cannot then take all young men out of the world, let us at least endeavour to raise them above the world. Our Lord does not encourage any attempt at accomplishing the first object, but He adds a blessed promise of assistance in the second; and we must hope, that all He has said, might be realized in the case of those, who honestly and faithfully endeavoured to obtain his blessing, by uniting for the furtherance of his will and for the extension of his kingdom. From such intercourse and such pursuits as these the mind derives a moral vigour which gradually pervades the character. Levity is repressed. Selfishness is overcome. The meanness of the world's pursuits is observed, detected and felt; and

men learn to view the trifles of the day with the contempt that they deserve, when they descend from the contemplation of things of a higher nature, and compare the one with the other. In truth, while we consider the effect which such contemplations and such employments are calculated to produce, I cannot suppress my conviction that one of the special advantages of the day, one of the chief privileges of the church at present consists in the general access which is offered to all ranks of society to the pursuits which these associations are intended to follow. There were days, when it might have seemed the exclusive prerogative of kings and princes to attempt the evangelization of the world. There were days, when it would have seemed impossible to offer to the poor, or the young, any share in a work of such magnificence. But blessed are the eyes, which see the things that we see. The people are admitted to employments which might have been the glory of their rulers; and all may claim an interest in that, which was once considered as a kind of royal pastime, the privilege of rank or wealth or power, and as such to be only enjoyed by few. The Master whom we serve, regards not the amount of our contributions, but the spirit with which they are offered; and the commendation which He bestowed on the poor widow, who while casting two mites into the treasury of the temple, was declared to have done more than all those who out of their abundance gave largely, satisfies us that the faith, with which the service is rendered, constitutes its value in the sight of God. In this respect then, all are on an equality. Donations are measured, labours are estimated, by the self-denial they occasion; and those may be said to do most, who have most to overcome in what they do. If there is any virtue, then if there is any praise, if there is any delight in doing the will of God, if the consciousness of being actively employed in his service has any reward connected with it; we must feel that this joy is placed within the reach of all, and decidedly is most accessible to

the poor, and the weak, and the despised. And thus, the same principle which obliterates all idea of merit in what we do, offers to every thing that is done in a proper spirit, the same blessed hope that it has found acceptance with God. No situation can be destitute of comfort, into which that hope enters; none void of dignity, where the consciousness of that acceptance exists. Hope when it is thus the result of experience, maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which He has given us; and perhaps it is hardly possible to conceive a nobler, or a happier character, than that of a young man, who, after the labours of the day have been gone through, and the calls of duty satisfied, begins to live to God as soon as he is at liberty to live for himself; who hurries from the counter or the office, to consider the ways in which God's will may be more fully done, or more widely known; and who finds refreshment for his own wearied spirit, in efforts to make others, whom he only knows by report, as happy as himself. This blessedness now seems placed within the reach of all; and whether we contemplate the direct or the indirect effects of such associations, formed for such objects; whether we look to the benefit conferred, to the impulse given to our missionary efforts, to the extension of a missionary spirit through the body of the nation, and the mighty agency of prayer and power that might thus be enlisted in the cause: whether we look at the effect which such employment must have on the minds of those engaged in it; on the holy calm, the cheerful temper, the elevation of tone, and thought, and feeling which must be produced; it is hardly possible to conceive a scheme which has more to recommend it.

I have hitherto spoken of those things which must be regarded as the more important objects of such combinations, and which, as they fix its character and assert its principles, ought always to be named first and to be first considered. But there are subordinate objects,

which as auxiliary to these, as contributing to strengthen the union or to refresh the spirit of those united, may be legitimately introduced and properly encouraged. It is intended to form a library in connection with this association, and thus to offer to its members the delightful resource which is found in reading; nor can we conceive a greater advantage to a young man, than to have access to such a collection as shall include all that it may be desirable to read, and as few as possible of that class which it may be desirable to avoid. It is painful to think, that the literature of the world has always been of such a character, that discrimination was always necessary in order to avoid corruptions while engaged in seeking knowledge; and certainly in the present day, it is hardly possible to conceive a more pernicious and demoralizing habit than that of promiscuous and careless reading. There was a time when a book seemed the safest resource for a young man's evening; and an occupation which withdrew him from the theatre or places of public resort, was thought to be his security. The evil which we dread has followed him in his retirement. The book conveys the poison which the stage used to offer, and presents it in a more insidious form. The imagination feeds at leisure on the pictures which perverted talent draws; and the heart drinks in greedily and silently the poison which the press supplies. Books, which used to be considered as the preservatives of moral feeling, are now too generally the sources of corruption; and the evil which is caught by reading penetrates more deeply, because it excites no observation. A well-selected library, therefore, which shall put within the reach of all young men, the means of acquiring useful knowledge, and thus shall form and establish a habit of profitable reading, must in the present day be an incalculable blessing; though the very thought of what might thus be done in general for the rising generation, saddens the mind by the recollection of the thousands who, for want of



such guidance, are drawing in pollution and error while they read ; and only study for their own corruption.

Beyond this, I am glad to hear that lectures will be given, or essays read, by individuals belonging to the Association ; and it is reasonable to hope that in either case the practice will be found advantageous. To the general student, it is unquestionably an advantage to have some specific object marked out to which his reading shall be directed, and his knowledge of which shall become accurate and full. Professional men feel the benefit of having their ideas concentrated by the influence of their calling, and they read, in consequence, with more effect, because they have an object for which they read. If our young men adopt a similar practice, and endeavour to be masters of a few subjects, instead of being acquainted with many ; they probably will find their minds strengthened, and their knowledge more available ; and there is no measure more likely to produce this, than the preparation for giving instruction to others.

While speaking on this subject, one book presents itself to my memory, Watts on the Improvement of the Mind, which I feel myself bound to mention, together with the opinion pronounced on it by the great moralist, Dr. Johnson. " Few books," says he, " have been perused by me with greater pleasure than his Improvement of the Mind, of which the radical principles may be found indeed in Locke's Conduct of the Understanding, but they are so expanded and ramified by Watts as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the charge of instructing others may be charged with deficiency in his duty, if this book is not recommended."

Discussion likewise, which tests the accuracy of knowledge, is one most effective mode of rendering study profitable. Men sometimes fall into the habit of devouring books, without deriving from them the knowledge they

are calculated to give. They swallow, but do not digest; or they dream listlessly over pages without penetrating into their meaning. Conversation properly directed is an excellent means of correcting those errors which form the abuse of books; and argument, if well regulated and guarded from asperity or bitterness, is admirably adapted to make study profitable by making men feel that the proper end of study is knowledge.

If it were permitted me to allude to other resources of a kindred character, adapted like these to elevate and soften and refine the feelings, I should proceed to name music, and that chiefly of a vocal and social kind.

Music has powers which it would be idle to deny, and which seem so peculiarly adapted to affect our nature, and to affect it properly; that we can hardly suppose they were not intended by our Great Creator to be applied to that purpose. The abuse of the power has led to a prejudice against it; and the cases have been so rare where music had been directed to its real and proper object, that we cannot wonder at the suspicion with which it is viewed at present. But its powers are too great to allow it to be a matter of indifference whether they be cultivated or not; and the good that might be produced by it is so wonderful, that music should never be omitted in any general scheme for public improvement. For those, who are the subjects of our present consideration, for the young men, living in our large towns, who must of necessity be exposed to the fascinations of music, and must meet it in direct alliance with the frivolity and vanity, if not with the licentiousness and corruption of the world, it seems nothing less than a necessary precaution, to encourage a taste for music of a purer kind, and to use the influence of music as a bond of union and attachment. This view of the nature of music seems confirmed by remarking, that as an art it is essentially social, that it has a tendency to draw men together and to bind them together, and to form a sort of moral harmony out of discordant elements, by making the pleasure of each

consist in contributing to the pleasure of others. The legend of ancient Greece which represented Amphion as drawing the wild beasts together, and even as attracting the stones of the city he was building by the charms of his music, conveys to us the conviction of that sensitive and imaginative people on the subject; and our daily experience strengthens the impression of its truth.

The state of society in Germany may be quoted as an example of the effect which a national taste for music produces on a people; but perhaps no country has yet exhibited the moral influence of music in its full extent, because no country has yet availed itself of the power of music as a means of moral reformation.

It is admitted into our religious services, but it is not so engrafted there as to pass from thence into our social habits, and to carry with it the savour of the service that it flows from. It has been, even under its present stinted exhibition, a great means of diffusing religious feeling; it has been the solace of the persecuted; the joy of the faithful; but it has not yet been what it might be, and what we trust it will become. Contemplating its powers, and the enlargement of its influence when those powers are sanctified by devotion; we must long for the time, when the church shall have a music of its own, as well as a liturgy of its own; a music breathing its own spirit, and yet adapted to every condition; a music where the tide of song shall carry all affections upwards, and to blend the melody of earth into an habitual harmony with the melody of heaven.

It has been remarked, and not without reason, that of all the enjoyments of men on earth, music is the only one of which we hear in heaven. The deeper should be our regret, that the music we have on earth, should be so little connected with that which is to be heard above; and the more reason there is for endeavouring to correct and improve the character of a power, so peculiarly adapted to the state of a being like man. We are conscious in all our efforts to assist man, that we are

acting for a mixed being; for one in whom spirit and matter are so united and so interwoven, that the one is dependent on the other, and that it is hardly possible to reach the one element without touching the other. In this wonderful union consists no doubt the secret of man's weakness; and we find all appeals to the moral or the spiritual part deadened or destroyed by the influence of the fleshly and material. This tendency, however, is not without some accompanying and compensating good. If the body often presses down the spirit, there are times when the spirit may be touched through the medium of the body. The warmth of natural affection opens the heart for feelings of a higher and a holier kind; and the nervous system, that mysterious tissue which seems to link soul and body together, may be found to offer opportunities which have not been hitherto understood, or employed, for conveying impulses of a beneficial nature to the soul. At all events, and without aiming at enquiries which are not suited to the place, those who have felt the elevation which music gives to the thoughts and the heart of man, can hardly doubt of the purpose to which it might be turned, if its influence were properly used and exercised.

It is not my office to suggest what should be done, but to comment on what has been done; but while I know the power which music possesses, and which seems to have been ordained by Him who made us what we are; and when I see the share that music had in the public worship and even in the private life of his people; for the Psalms were songs to them, though they are not to us; I cannot doubt the purpose to which it might be applied, and to which I believe it should be in a christian community.

HENRY RAIKES.

*Dee Side, Chester,  
March 20, 1846.*



# A SHORT SKETCH

OF THE

ORIGIN, PROGRESS, AND PRESENT STATE OF  
THE SOCIETY.

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THE importance of Young Men as a class must be obvious to every reflecting person who considers for a moment the immense influence which they exercise, whether for good or evil, on each other and on society at large.

It becomes therefore a matter of general interest, and one which demands our earnest prayers, that that influence should be directed for the good of society, and every plan having this important end for its object should engage our approbation and support.

The energy and activity which the young men generally infuse into every thing they undertake cannot fail to produce important results; and these results become more important and are the more sensibly felt by society in proportion as they concentrate their efforts by acting together as a body. To this there is always a tendency in young men. They are naturally attracted to each other by similarity of habits, tastes, and pursuits, and accordingly, wherever young men are found they are sure to be found associating together. But while the concentration of their energies must be beneficial to society when enlisted on the side of good, it is equally clear that the same concentration of effort

must be highly prejudicial when engaged on the side of evil. Among the many remarkable features of the present day, not the least striking are the various associations which are formed among young men, but, alas! while many of these are formed for worldly purposes, there are but very few which have the glory of God and the welfare of mankind as their objects! Clubs, Literary and Scientific Institutions, &c. spring up on all sides and constitute the majority of these associations—but lacking as they do the basis of religious principle—the only principle which can make them useful to society and beneficial to themselves—they are found to be pregnant with evil, and much injury has resulted to society from the laxity of morals to which they have given rise. But amidst this general prevalence of worldliness and frivolity, it is cheering to find that there exist a few associations formed for higher and holier purposes, whose object it is to draw young men together—to enlist their energies in the cause of good, and to provide such associates for them as by their consistent examples and christian intercourse will improve and encourage them in their walk through life.

Such a Society is the Church of England Young Men's Association for aiding Missions at Home and Abroad, whose object is not merely to collect funds for missionary purposes, but to diffuse missionary information among the young, and to engage their sympathies generally in the cause of Missions. This Society must therefore recommend itself not only to those who take an interest in the missionary work and who can appreciate the value of a widely extended missionary spirit—but to all those also who are sensible of the importance of the energies and efforts of the young being engaged in the cause of religion.

The following short sketch of its history and proceedings may prove interesting to such of its members and the public in general, as may not yet be acquainted with them.

The first attempt to form a Young Men's Society was made in the early part of the year 1841, by a few Sunday School Teachers, who associated themselves together and established a Penny a Week Society, which they designated the "Finsbury and Shoreditch Working Men's Bible and Missionary Association"—not that the formers of this Society themselves belonged to that class of men, but because their object was "to call out the latent energies of that body with whom their duties as Teachers brought them into contact." At the close of the year 1842, however, finding that their experiment did not succeed, and that the title of "Working Men's Society" operated as a bar to their progress, they adopted that of "The London and Westminster Young Men's Church Missionary Association"—their object being to collect funds for the Church Missionary Society.

In the December of that year (1842,) some other young men, also, for the most part, Sunday School Teachers, and animated with the same zeal for their Master's cause, consulted together as to the best mode of combining their energies for awakening in others of their own age an interest in Christian Missions. Finding that the above-named Society was already established for a similar purpose, their first object was to effect a union with it, but as that Society's exertions were confined to one particular field of missionary labour, and as it was not at that time disposed to enlarge its sphere of action, it was determined to originate another Society, whose object should be to aid Christian Missions—not in one channel only, but in their broad and general bearing. In conformity with this resolution, a Society was formed, having for its title "The City of London Young Men's Society for aiding Christian Missions at Home and Abroad," and in order to embrace every class of society, a penny a week was fixed as the standard of membership. After much anxious deliberation, it was determined that the funds collected by the Society should be devoted to the aid of the Church Pastoral-Aid



Society, the Church Missionary Society, and the London Society for promoting Christianity amongst the Jews, by which arrangement they considered that they aided the three most important bodies in the Church, whilst at the same time they felt that by linking themselves with these Societies, they stamped an evangelical character upon their own Institution.

Upon making known their intentions to several clergymen, they found them most willing to assist, both by their advice and exertions, in the formation of the new Society. Sir Thomas Baring having been solicited to accept the office of Patron, kindly lent the Society the support of his respected name; and the Reverend W. Weldon Champneys, of Whitechapel, consented to act as President, and entered warmly into all their plans. Other gentlemen, also well known as the friends of Missions, were pleased to encourage the exertions of this Society, by substantial proofs of their christian liberality.

The Society was now fairly started, but during the year 1843 its progress was slow, and its proceedings necessarily to a considerable extent of a desultory character. Many difficulties were to be encountered—many trials to be borne—many prejudices to be overcome, but although slow and impeded, its progress was nevertheless, under the divine blessing, gradual and steady.

In the course of the year a Lecture on behalf of the Society was delivered by the Rev. Dr. M'Caul, which was numerously attended, and on the 5th of December of that year, a public meeting was held in the Whitechapel Society's School-room, which was likewise well attended.

Encouraged by the success which had attended these meetings, the Committee, with the cordial consent of the President and Vice-Presidents, made arrangements for the delivery of a series of twelve Lectures by those gentlemen on interesting missionary subjects. Much importance was attached by the Committee to these Lectures as a means of awakening in young men a taste

for missionary studies, and of bringing them into friendly intercourse with their several pastors.

In February, 1844, the Society established its first branch, which embraced the north-west portion of the Metropolis, and soon became an important auxiliary to the Parent Society.

The first annual meeting was held on Friday, the 10th of May, 1844, John Labouchere, Esq. in the chair. A very interesting report of the proceedings of the Society was presented, from which it appeared that, during the first year of its operations, nearly one hundred pounds had been raised by small weekly subscriptions.

This amount may appear, at first sight, to be very trifling; but when it is considered that the field in which it was collected had already been traversed by various local Societies, and that it was as it were *the gleanings of the harvest*, it will be admitted that this was no inconsiderable result of the efforts of the first year.

The Society was now in full operation, and was acquiring every day more vigour and stability. It was soon found, however, that the two Societies materially impeded each other, and after much discussion and deliberation a junction was effected between them in July, 1844. It was agreed that the title of the Society should be altered to that of the "Church of England Young Men's Society, for aiding Missions at Home and Abroad," and that a fourth Society, namely, "The Colonial Church Society," should be included among those assisted by the Young Men's Society.

Three other branches were established in the Metropolis about this time; namely, "The City of London," "North London," and "South London," which, together with "The North-West London Auxiliary," although governed independently by their respective committees, are held together by a *Central Committee*, composed of representatives from each Auxiliary, in whom the general government of the Society is vested, and into whose

hands all money collected is paid, after deducting the necessary expenses for management.

Various efforts were made, during the past year, to make the Society known, and to extend its operations under this new organization. The course of Lectures for 1844 having terminated, and much benefit having arisen from them, another course for 1845 was resolved upon and arranged for the North-West London Auxiliary; and to render them more permanently useful, the Committee decided upon publishing them, trusting that the expense incurred thereby would be fully covered by the proceeds of their sale, and the collections made after their delivery.

This course has also terminated satisfactorily, and another has been arranged for the current year in connection with the North London Auxiliary, in addition to which a series of twelve monthly conversational meetings on missionary subjects, for 1846, has been arranged to take place in the North-West London Auxiliary, and it is trusted that they will prove very beneficial to the members and friends of the Society, who are earnestly requested to attend.

A glance at the subjoined list of subjects will show the amount of important, useful, and interesting information likely to be diffused by such means:

**JANUARY.**—The Missionary work a duty commanded in Scripture. The motives which should animate those who undertake it, illustrated in the conduct of the early Christians, and the blessings which result from actively engaging in it.

**FEBRUARY.**—The importance of enlisting the energies of young men in the Missionary work, and the benefit likely to result, with God's blessing, from a full development of the Church of England Young Men's Society for aiding Missions at Home and Abroad.

**MARCH.**—The spiritual wants of England and the causes which retard the spread of vital Christianity in this country.

**APRIL.**—The character and effects of Heathenism and Mahometanism as contrasted with Christianity.

**MAY.**—The present state and condition of the Jews, and the prospects of the Missionary work among them.

**JUNE.**—Southern India—The character of its inhabitants ; their superstitions, and the state of the Missionary work there.

**JULY.**—The state of the British Colonies in North America, and the history of the Moravian Missions in that country.

**AUGUST.**—Africa—The character of its inhabitants ; their superstitions, and the state of the Missionary work amongst them.

**SEPTEMBER.**—The New Zealanders—their character and habits, and the history and progress of the Missionary work there.

**OCTOBER.**—The Holy Land, its former condition, and the fulfilment of prophecy, as shown in its present state.

**NOVEMBER.**—The spiritual destitution of the Metropolis, and the mode of providing for the increasing wants of the population.

**DECEMBER.**—The capabilities which England possesses for extending the knowledge of salvation throughout the world, and the paramount claim which the Missionary work has upon British Christians.

But by far the most important effort made by the Society to further its designs, and one most calculated to be permanently useful in its results, has been the establishment of a Library, consisting of works bearing on missionary topics.

This object, obviously calculated to create an interest in missionary studies, and to promote the diffusion of a missionary spirit among young men, was deliberately undertaken, and the first efforts made to carry it into execution met with the most encouraging success. A small sum collected for the purpose was expended in the purchase of books—several Societies on being applied to kindly gave copies of their reports and other publications, and several valuable works were presented by the friends of the Society. Since then, by means of subscriptions and donations of money and books, the Library has continually increased, and upwards of three hundred interesting and valuable works on missionary, historical, and theological subjects are now placed at the disposal of all members of the Society subscribing a penny a week

and upwards, to its funds. Each member is thus enabled always to have one volume from the library for perusal at home without any charge beyond the above subscription to the Society.

When it is considered that the primary object of the Society is the diffusion of a missionary spirit among young men, a proper estimate will be formed of the importance of this Library for the promotion of that object; and it is hoped that every assistance will be rendered to the Committee by the friends of the Society in their endeavours to render it as complete and efficient as possible. The books are now deposited at 118, Dorset Street, Salisbury Square, Fleet Street, where a room has been opened as a library and reading room for the accommodation of the members, and they are earnestly invited to avail themselves of the advantage which it presents to those who may be desirous of gaining information on missionary subjects.

Under the united influence of these various means for its extension, the Society has continued to flourish, and now numbers some hundreds of young men in its ranks. The Second General Meeting was held on Tuesday Evening, May 13, 1845; the Right Honourable the Earl of Effingham in the Chair. Many Clergymen were present on the platform, and spoke warmly in favour of the Society.

But its exertions have not been confined to the Metropolis—it has extended its operations into various parts of the kingdom. A branch has been successfully established in North Staffordshire, and is making most satisfactory progress. At Bury St. Edmunds and Liverpool, auxiliaries have been formed under most encouraging circumstances, and are worked upon the same plan as the London branches. A Series of Lectures has been arranged for delivery at Liverpool, by the Rev. Hugh M'Neile, Rev. F. Close, Rev. Hugh Stowell, and other Clergymen. Arrangements are also in progress for a

series of conversational meetings, and missionary libraries are being formed both there and in North Staffordshire. A Society which took its rise from and was at first in connection with the Parent Society, but now acting independently of it, has been formed in Dublin on exactly similar principles, but substituting the Irish Society for the Church Pastoral-Aid, and adding the Hibernian Bible Society. This association has taken the title of "the Young Men's Society for Ireland, in aid of Missions at Home and Abroad," and great hopes are entertained that it will successfully establish itself and extend its operations throughout that country.

Such is the Young Men's Society, and its history affords another illustration of the truth that we ought never to despise the "day of small things." Small at first, like the grain of mustard seed, it has flourished under the divine blessing, and is now growing up into the great tree, extending the shadow of its branches on every side. Its results, even so far as it has gone, have been neither inconsiderable nor unimportant. It has drawn the attention of many to the work of Missions, and made them to take an intelligent interest in their progress—it has provided religious associates for many young men who are isolated from their families, and thus preserved them from the influence of bad example, and many christian friendships have sprung up among its members, who, but for this Society, would most probably never have been drawn together.

There never was a period in the history of the church when its members were more loudly called upon than they are at the present time, to unite their efforts to support it against the cold latitudinarianism of nominal professors on the one hand, and the open attacks of avowed enemies on the other. This Society, therefore, being formed on evangelical principles, and seeking to unite the energies of young men for the spread of evangelical truth, it is hoped that it will attract the sympathy

and support of all those who are animated with the same earnest wish to promote the extension of the Saviour's kingdom, and the Committee earnestly invite all young men to join its ranks, and to unite with them in this great and glorious work, whereby they will become a blessing to themselves, to their country, and to the world at large.

# A LECTURE,

BY THE REV. W. CADMAN, M.A.

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MY CHRISTIAN BRETHREN,

I FEEL that before making any observations upon the subject selected for this introductory Lecture, you will expect me to explain why the President of this Association does not appear, according to announcement, as Lecturer. I have his authority to say that he is very unwillingly absent, and to express his regret, that in consequence of some misapprehension in the course of the communications that passed between him and the Committee, he had made another engagement before he knew of their arrangements for this evening.

The duty of addressing you devolves, therefore, upon me, by his request. In attempting the discharge of this duty, it is encouraging to remember, that the Spirit of God can work by any instrument, however feeble, and that He invariably gives His blessing to *His own truth*, without confining it to the individual by whom that truth may be set forth. The promise is to the Word, not to the man. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

It is encouraging to me also, as a minister of Christ, to see so large an assembly brought together for such an object as that for which we are met, and especially to see so many *Young Men* banding together in the holy warfare in which Missionary Societies are engaged.

With pleasure, then, and with thankfulness to God that He has put it into your hearts to unite in His service, I would endeavour to animate and encourage you, by attempting some illustration of the subject appointed for consideration, namely, "*The Duty of the Young Men of England to aid in the Missionary Work.*"



I have to show, that to aid the missionary work is a *duty*, and especially the duty of *Young Men*, and still more especially the duty of the *Young Men of England*.

But before speaking of the *duty* of aiding in the missionary work, it is desirable to take a previous step, and shew the *necessity* of such aid.

I. Now, when we look abroad into the world, we perceive that the eye can rest upon only a few bright spots on its surface, illumined with the light of the glorious Gospel. As respects the remainder, and by far the greater portion, we see only what the Scripture calls "the dark places of the earth;" and knowing something of the depravity of man in his state of alienation from God, we are prepared to expect that they will be found "full of the habitations of cruelty." And such is in fact the case. The universal testimony of those who with the lamp of life have penetrated these dark places, tells us so. Generally speaking, the condition of our heathen fellow-creatures has been found to be, both as respects temporal and spiritual things, truly pitiable. Even under the most favourable circumstances, where civilization and science have in some degree taken the place of barbarism and ignorance, and shed upon the surrounding darkness, such glimmerings of light as they are able to furnish, the *religious* condition of the people has been found to be still such as must excite christian compassion.

For, after all, *as heathens*, they continue vain in their imaginations, their foolish heart is darkened, and whatever religious feelings they possess are called forth in the worship of imagined deities, which enlightened reason itself tells us can be "no gods;" so that even under the most favourable outward circumstances, the minds of our heathen fellow-creatures are enslaved by the superstitions and debased by the cruelties and vices, which idolatry never fails to produce. There are, indeed, some few instances (and they are *very few*) in which the people sitting in darkness have been found without any immediate professed object of worship; but of them it may be said, that "selfishness," which is the bane and characteristic of fallen human nature, is their god; for they have no concern except for their present wants; they are sunk so low in nature's scale, as to do simply what instinct or

sagacity would seem to prompt, and are thus scarcely distinguishable from the beasts that perish. Now the question arises, why are *we* different from them? Turning to the only true source of information, the Bible, we are furnished with some important truths bearing upon this point.

We learn, first, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." That *we*, therefore, are placed on a spot of the earth enlightened by the truth of the Gospel, while the lot of others is cast in dark places of the earth; that *we* have privileges, both as respects our worldly and religious condition, which so many others have not, is *God's doing*, and ought to be viewed as an evidence of HIS distinguishing favour.

We learn, secondly, that God has purposes of grace as respects *others*; that the time shall come when the world *generally* shall be enlightened; the time, namely, when "the Lord shall build up Zion, and when his glory shall appear," for a consequence of this favour to His ancient people shall be, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

We learn, thirdly, that *until* then, *individuals* of all nations, tribes, and tongues, shall be brought out from darkness to light, and that those who have been already enlightened, shall be the instruments of bringing them out. What conclusion, then, are we to gather? When we read God's Word, we see what are his purposes of grace, and how they are to be accomplished. When we consider the present condition of the world, we see that his purposes of grace are *not yet* accomplished. Must we not conclude, therefore, that there is yet work for us to do as God's instruments? And whether our eye rest upon the glory promised in the WORD, or upon the darkness prevailing in the WORLD; whether, on the one hand, upon the assurance that there are those not yet gathered to the Lord, who are to be gathered unto Him, and this, by the instrumentality of the members of His church; or, on the other hand, upon the millions who know not God in India, in China, and in other heathen countries, to say nothing of Mahommedans, Jews, and mere professing Christians, we cannot but see and

acknowledge, that there is indeed a *necessity* for missionary work.

II. We are prepared now to take another step, and show that the Bible represents this necessity as constituting ground for a positive *duty*. For no truth can be more manifest than this, that God does not enlighten individuals, in order that the light may be concentrated, but that it may be diffused. A candle is not lighted to be hidden under a bushel, but to be placed on a candlestick that it may give light unto all that are in the house. God does not bestow His blessings to promote *selfishness*, but *usefulness*; not that the individuals blessed may indulge in self-gratulation, despising their less favoured fellow-creatures, and exercising no compassion towards them, but that they may, in their turn, become a blessing to others, by actively communicating of all that they themselves have received.

This is manifest, both from the express statements, and from the direct commands of God's holy Word.

The general rule laid down is, "As every man hath received the gift, so let him minister the same one to another as good stewards of the manifold grace of God." From which it is plain, we *receive* in order that we may *minister*; that we are but almoners, stewards, or dispensers of God's bounty; that whatever He entrusts to us, is for the benefit of the whole body of which we are members. Our duty arises from our privileges, and in proportion as God enriches us, we should seek to enrich others. According to this rule, then, if we are privileged with the *glad tidings* of salvation, it is manifestly our duty to spread them far and wide; or, in other words, it is our duty in our several stations, and according as God hath blessed us in mind, body, or estate, to seek actively and zealously to *aid in the missionary work*.

But as respects this duty, we must not forget that we have the Saviour's express command for it. "Go ye," said He to His disciples, "and teach all nations," "preach the Gospel to every creature." The solemn circumstances under which our Lord enjoined this command make it the more interesting. He enjoined it, you will remember, just after He had completed the work which His Father had given Him to do upon earth, and just before He ascended to claim His promised

reward, a portion of which was, that He should have "the heathen for his inheritance, and the utmost parts of the earth for his possession."

There can be no doubt, from the very wording of the command, that it extended beyond our Lord's immediate disciples, and that it is binding upon all His people until His second coming; for, you will observe, it is connected with the promise, "Lo, I am with you alway, even unto the end of the world." A promise which could not receive its fulfilment in the case of the disciples, to whom the command was first given, because they, after a few years, ceased from their labours and entered into rest; a promise, therefore, which has been receiving a constant fulfilment in the experience of all who have succeeded them in similar labours, and which shall continue to be fulfilled until the Lord shall take the work into His own hand, and dispense with His present appointed instrumentality.

It may tend to make us feel more sensibly the obligation of the command, if we consider the general, yea, the universal testimony borne by the practice of the faithful soldiers and servants of Christ in all ages, from the apostles' days to our own.

Thus, as respect *the apostles* themselves, we read, that when they were forbidden by the rulers to speak of Christ and of his salvation, their answer was, that they *could not* but speak of the things which they had seen and heard; they *could not* but speak; the Spirit within constrained them; as St. Paul in another place tells us, "*necessity* was laid upon them, yea," he says, "woe unto us if we preach not the Gospel."

Thus also as respects the *early Christians* we read, that, scattered abroad by persecution, "they went every where preaching the Word." Every Christian became either a missionary or a helper of missionary work.

Thus also, at a later, but still early period, as ecclesiastical history informs us, the zeal for spreading the Gospel was peculiarly strong in *our own beloved country* and its sister isles; and while unprofitable controversies were being carried on in the Church, and popes were striving after temporal power and spiritual domination, pious British missionaries were zealously employed in the work of preaching Christ among the heathen nations. We read, for example, that early in the eighth century, one of *England's Young Men*, assisted by some of his

countrymen, and strengthened by the fatherly counsels of the then Bishop of Winchester, was honoured of God to be the instrument of evangelizing Germany, and so of accomplishing a work, in attempting which, some years before, two English brothers had fallen martyrs; and afterwards, during the centuries that succeeded, and before the Church established in England yielded altogether to the Romish yoke, (for we must remember, that it was not until the conquest of William, in 1066, that the chains of her bondage were effectually rivetted,) England had a distinguished share in diffusing christian truth through the northern parts of Europe. We are told that the first preachers of the Gospel in Denmark, in Sweden, in Norway, were the clergy of the *English Church*. It was a constraining sense of the *duty* of attending to our LORD's last command that led these devoted men to "jeopard their lives unto death," and this, we must remember, in return for the ill-treatment and injury which they and their country received. It is especially pleasing to observe how the temporal evils inflicted upon England by the repeated *Danish invasions* were requited by vigorous attempts to communicate spiritual blessings to the ferocious invaders. The Danes came not to England "but for to steal, and to kill and to destroy." English Christians entered Denmark that they might tell the ignorant and perishing of the Good Shepherd who came that His people might have life, and who bestows unsearchable riches upon all who come unto God by Him. It is equally pleasing and encouraging to a christian mind, to see how this labour of love was owned and blessed of God. The account of Adam of Bremen, quoted by Milner in his *History of the Church of Christ*, as given by Gibbon, and admitted by that talented infidel to be true, is as follows:—"Look at that very ferocious nation of the Danes. For a long time they have been accustomed, in the praises of God, to resound Alleluia. Look at that piratical people; they are now content with the fruits of their own country. Look at that horrid region, formerly altogether inaccessible on account of idolatry, they now eagerly admit the preachers of the Word."

My object in referring to this, is to show how the duty of missionary exertion, in obedience to the Saviour's command, was practically and actively acknowledged by our own coun-

trymen at the early period which we are considering; their acknowledgment being the more striking, inasmuch as it was attended with the communication of spiritual blessings to those who had desolated their habitations and treated them with savage barbarity.

Thus, again, passing over other periods, it may be observed, that after the Reformation, the great duty of missionary exertion was felt and recognised; and more recently and more illustriously than at any former period, at the close of the last and at the beginning of the present century. As a proof of which we have the fact to adduce, that, within the last forty or fifty years the Bible has been translated into not less than one hundred and eighty different languages, and missionaries have been sent forth into all lands: so that, although the labourers are still deplorably few, when we consider the extent of the harvest to be gathered in, we may literally say that "their sound is gone forth into all the earth, and their words unto the ends of the world;" the time has come which the apostle saw in vision, when an angel should "fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" and there is not, or soon will not be, a nation under heaven which may not hear in their own tongue the wonderful works of God.

And thus, first, from the declared purpose of God, that those whom He blesses should in turn become instruments of blessing; and, secondly, from the express command of the Saviour, binding upon all his disciples even to the time of the end; and, thirdly, from the universal testimony of the sentiments and efforts of Christians in all ages, by which they being dead yet speak, I argue the *duty* of aiding in the missionary work.

III. We are now prepared to advance a third step, while I proceed to show that this is a duty especially incumbent upon *Young Men*.

Indeed, I might say upon the young generally, but I say young men, because I have the privilege of addressing my present remarks chiefly to them. Let me here observe, that, as a young man myself, I do indeed esteem it a privilege to address you; and I would hope that whatever weight may be lost to my advice by the want of that authority which more

advanced age might give, will be more than made up by identifying myself with you; and by assuring you that the advice which I offer to you, I feel to be equally important to myself, and that I am now about to speak of things which I have not only read and heard, but of which, through the grace of God, I have had some experimental knowledge and enjoyment.

That it is our especial duty, then, *as young men*, to aid in the missionary work, may, I think, be argued from what we owe to God, to our neighbour, and to ourselves.

1. To God. Think of our obligations to Him on account of His *command*. Under the law, He required the first-fruits to be presented in grateful acknowledgment to Him, and especially enjoined the offering of *the green ears* of corn; and what does this typically teach us, but that He still requires not only that *all* should honour Him with their substance, and with the first fruits of all their increase; but that the young especially should honour Him by dedicating the first-fruits of their strength and vigour to His service. Yea, He expressly enjoins this, “Remember *now* thy Creator in the days of thy youth.” How can we attend to this command, if we are forgetful of the work of which He is especially mindful; the work in the progress of which His own purposes of grace receive their accomplishment; the work which reflects the glory of His holy name in employing the weakness of human instrumentality to convert sinners from the error of their ways and to save *souls* from *death*? It is plain that we cannot “remember our Creator” in the full sense of the words, if we neglect or refuse to aid in the work which He has resolved to accomplish by the instrumentality of those who do remember Him. If, then, there be any reason why the command to remember Him should be especially addressed to *the Young*, then does it become especially the *duty* of the young to aid in the missionary work. But again—

Think of our obligations to God on account of His *blessings*. If we attempt to reckon them, where shall we stop in the enumeration? They are more than we are able to express. What then shall we render unto God for all His benefits? Is any thing too much? Does not He who gave us all, deserve our all? Can any sacrifice that we make for His glory be accounted too great? The providential mercies and advantages

by which He surrounds us, the vigour of our youth, the possession of our bodily senses and of our mental faculties, all urge upon us the same lesson, "*Yield yourselves unto God.*" Yea, the Lord speaks himself to each of us, "My son, give me *thine heart.*" It is no unreasonable demand that He makes; our heavenly Master's yoke is easy, and His burden light; *they only* find the yoke to be galling and the burden heavy, who refuse to give themselves up *decidedly* to His service; only let *us* manifest holy decision and serve the Lord *fully*, and we shall find His service to be its own reward. The time of youth is the fittest to ascertain the truth of this; it is the most adapted for active and extensive usefulness; then, the memory is strong, the mind active, the constitution vigorous. In youth, therefore, we have opportunities of being useful, which we can never have afterwards. Very significantly did the ancients paint opportunity as having the forehead hairy, but as being bald behind, intending thus to show, that while it is before us we may lay hold of it, but once allow it to pass, and there is nothing by which to pull it back again. "While, then, we have time or opportunity, let us do good unto all men." Let the advantages which we have in youth, and which we shall never have again, be duly improved. They are advantages which peculiarly qualify us to be efficient helpers in the missionary work: it is, therefore, manifestly our duty *to begin* to be helpers before they pass away from us. Let us not wait then, until we have only "the blind, the sick, and the lame" to offer in sacrifice, but seeing that God gives us the best blessings, let the best of our days be given to Him, and the first-born of all our strength and energy be devoted to His service.

I might urge this, as on the ground of God's command and of God's blessings, so also on the ground of the especial *promises* which God has made to those who seek Him early. Promises are encouragements and incentives to duty and exertion. Especial promises, therefore, to the Young, ought to be viewed as suggesting their especial duty, and as encouragements to more than ordinary diligence and exertion.

But I hasten to show how we may arrive at the same conclusion, by considering what we owe, *as Young Men*, to our neighbour and to ourselves.



2. To our *neighbour*, because the sooner we begin to serve the Lord with a *perfect* heart, *the less evil* and *the more good* we shall do. I say, we shall do *the less evil*. For we must not forget, that, however limited our sphere, our character and conduct have and must necessarily have a certain degree of *influence*, either for good or for evil: and if, therefore, they have no influence for good, they necessarily have an influence for evil. There is no escaping from this alternative, for there is no such thing as neutrality in the christian cause. Our Lord says, "He that is not with me is against me, and he that gathereth not with me scattereth." "They that forsake the law praise the wicked; but such as keep the law contend with them." If, then, you are not actively engaged in gathering for Christ, your very indifference proves, according to Scripture, that you are actively engaged in scattering abroad. If not helpers in the missionary work, you are hinderers; you strengthen others by your example in their alienation from God, and in their neglect of His service. The sooner, therefore, you begin to manifest decision and activity for Christ and His cause, *the less evil* you will do. And,

You will do *the more good*. For the younger you begin to be fellow helpers to the truth, the longer will be the life you spend in the service of Him, who will in no wise allow His servants to be either useless or unrecompensed; the more opportunities you will have of doing good; the more decisively will you "provoke others to love and to good works;" and the less anguish you will have in looking back, (as those who begin to serve God only in later life are compelled to do,) not only upon time mis-spent, and energies wasted, and opportunities allowed to pass by unimproved, but upon actual injury done, to your friends, your companions, and the world, by the ill effects which indecision for the service of God, or, in other words, decision for the service of Satan cannot fail to produce. But,

3. Consider, further, how our especial duty, as Young Men, to help in the missionary work arises from what we owe to *ourselves*. Allow me, in illustration of this point, first of all to observe, that we do not begin to *live* so as to have the true enjoyment of life until we "*live unto God*." "With God," we read on the highest authority, "is the fulness of joy, and at his

right hand there are pleasures for evermore." Happiness in perfection is "with Him," so as that it can be found no where else. Search for it, except in His favour, and disappointment must be the result. Earthly pleasures are so superficial, so unsatisfying, so transient, that in them no true enduring happiness can be found. Earthly pursuits are attended with so much of anxiety, and uncertainty, and disappointment, that happiness cannot be found in them. The world saith, It is not in me, and its pleasures say, It is not with us. Where then shall men find happiness?—where, but in reconciliation with God, in the enjoyment of his love, and in obedience to his will. Just as a sick person is full of tossings to and fro, and can get no rest, whatever attempts be made to make his bed easy and smooth, so an immortal soul alienated from God, and afflicted with the disease of sin, can obtain no rest or happiness so long as it continues in a state of alienation, or is not healed of its disease. According to the saying of the great Augustine, "The soul of man can obtain no rest until it rest in God." But, when it does rest in God, to use the language of another writer, "as the worth and value of many pieces of silver are found in one piece of gold, so the worth and excellency of all that can be said to constitute happiness are found in perfection in God." This testimony is true. When, therefore, we are urged to "live unto God," and to seek happiness only in his favour and service, we are not called to abandon any thing that is worth retaining. Whatever enjoyment we might hope to attain in other ways, we are sure to attain in this way, without alloy and without imperfection; while, if we determine to seek enjoyment by departing from the covenant of our God, and forsaking the Guide of our youth, we shall be abandoning "the fountain of living waters," to "hew out to ourselves cisterns," which, after all our care and labour, will prove "broken cisterns which can hold no water." Give yourselves up, then, my young friends, decidedly, to the service of God, and you will lose nothing and gain every thing. Refuse to be decided in His service, and you will gain nothing and lose every thing.

This leads me to suggest another consideration. If we are not decided for God while we are young, *it may be* that we shall never be decided at all. Ministers of the Gospel very

rarely meet with persons that are converted in old age. No wonder, for all know that if a tree does not show signs of life and fruitfulness by blossoming in spring, it rarely does so afterwards. The natural tendency of continued indecision, while surrounded by privileges, is to harden the heart in unbelief; and in righteous judgment God often sends a spirit of slumber upon those who have long been disobedient, and gives them over unto a reprobate mind. How startling an effect ought such a truth as this to produce upon the minds of those young persons who have hitherto neglected to yield their hearts unto God, and who have acted as if they wished to serve the world now with the best of their strength, and at some future convenient time to give the dregs of it to the service of God! Ah! brethren, "*The night cometh when no man can work*;" and oftentimes, it is to be feared, it cometh much sooner than young persons expect it. Ardent in the pursuit of the phantoms of pleasure, or of some paltry earthly distinction, they think that it is as yet only *the morning* of their life, when lo! suddenly the night cometh when no man can work; their sun goes down while it is yet day; and their advantages pass away; and their opportunities of usefulness are gone; and their souls are irrecoverably lost, or ever they have given themselves time to take into serious consideration the things that belong to their everlasting peace. Yes, *the night cometh*, and with it, the hour when every talent that we have received must be accounted for. Is it not then our especial duty and our especial interest to "*work while it is day*?" and, with reference to our present subject, if there be any way by which we may, as Young Men, aid efficiently in missionary work, should we not be anxious immediately to form the holy resolve, "We will do what we can;" lest haply, when the Lord cometh to reckon with us, we should be found like the slothful servant who hid his talent in the earth; and so be cast, like him, into "outer darkness, where there is weeping and gnashing of teeth."

There is an additional inducement to make us in youth active and zealous in God's service. *The diligent employment of our talents for the good of others is beneficial to ourselves.* Every active Christian has the truth of the seeming paradox verified in his experience, "There is that scattereth, and yet increaseth." God has so made his arrangements, that no effort

to do good, proceeding from proper motives, can be *wholly* unsuccessful. Even if it fail in accomplishing the object immediately designed, it returns with an abundant blessing to the soul of the individual who makes it: so that in the attempt actively to communicate spiritual blessings, we are, in fact, taking the best means to obtain larger blessings ourselves. We *get good by doing good*; for the promise has never yet failed, and never shall fail, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." How important is it for young persons to keep this in mind! *As young persons*, they are exposed to peculiar evils. Inexperienced, and naturally self-sufficient and vain-glorious, how prone are they to become the prey of the tempter; and through the pleasures of sense, or the pride of intellect, or rashness of judgment, or fear of encountering ridicule, how frequently are they either led by a gradual process to *walk* in the counsel of the ungodly, to *stand* in the way of sinners, to *sit* in the seat of the scornful; or else hurried at once into those foolish and hurtful lusts which drown men in perdition. Now is it too much to say, that any means which may preserve young persons from these evils, to which they are especially exposed, are means which it is the especial duty of young persons to attend to? Then it will not be very difficult, I think, to arrive at the conclusion, that since active piety is attended with great spiritual advantage to him that exercises it,—spiritual advantage implying both victory over sin, and progress in holiness,—and since missionary exertion, influenced by a christian spirit, and proceeding from scriptural motives, implies the existence of active piety, it is manifestly the ESPECIAL DUTY of *Young Men* to aid in the missionary work.

I have said nothing, though much might be said, of the *future gracious recompense* which the Lord, who is not unrighteous that He should forget those works and labours of love which are shown for His name's sake, will award to His faithful people at the day of His appearing and kingdom. But if a cup of cold water given to a disciple shall in nowise lose its reward, then it must be clear that the more abundant our works of faith now, the more comprehensive will be His acknowledgment of them in the day in which He shall "judge every man according to his works," and in which, while His people

are unconscious of having done any thing to merit His acceptance, so fully convinced are they that He has himself wrought all their works in them, He will nevertheless say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I may now be permitted to hope that the remarks which have been made have tended to set the point clearly before you, that it is the duty of *all*, but especially the duty of *Young Men*, to aid in missionary work.

It need only be added, that almost ALL eminent Christians have commenced their decided christian profession while young: there are exceptions, but this is the general rule. And more especially is it applicable to such as are distinguished in missionary annals, as might be easily shown by referring you to their biography.

IV. But I hasten to take another step and show that this duty which we have been considering is yet more especially the duty of the *Young Men of England*. I might argue this point because of the peculiar *privileges*, and the peculiar *advantages*, enjoyed by the Young Men of England, distinguishing them, as I believe, from all other people on the face of the earth, and of course entailing peculiar *responsibilities* upon them.

Leaving, however, the consideration of privileges, and advantages, and responsibilities, I would, for the present, take somewhat new ground, and address you as those who wish to preserve the *true glory of your country*. As Young Men of England, your country has claims upon you, and this, remember, by the ordinance of God. I need not stay to prove that patriotism is a christian virtue. It was strongly marked in the character of our Divine Master; it was manifested in the conduct and teaching of His followers; the necessity of its exercise is implied in the very nature of Christianity itself. It may then be boldly affirmed, that he who is not a true patriot is not a true Christian. Real religion could not but influence him to seek the good, and to pray for the peace of his country. What, then, is our especial duty as Christian Young Men of *England*? Our beloved country is glorious in the eyes of the nations,—glorious, because of the splendour of her conquests, the magnitude of her possessions, the extent of her commerce, the excellence of her constitution, the equity and honour of her

government and laws. In all these the hand of God is manifest. He has made her what she is. But upon all this glory there needs to be a *defence*. And the question is, what shall it be?

It is true that armies and navies, and laws and governors are necessary; but a greater and surer defence is needed than these can of themselves afford. It is easy to imagine how possible it might be for all these to exist, and yet our country not be fulfilling the high duties for which God has set her in so much glory, not acting out her high privilege to be a benefactress to the nations—not faithful to God, her only strength and shield. And, in such a case, it is not difficult to foresee that her glory would soon depart, and that circumstances might speedily arise, when, as in the case of other great and mighty nations, her governors would be infatuated, and perplexed by their own counsels; her laws no longer suffice to restrain or suppress the violence of an insubordinate people; and her armies and navies only contribute to her speedier downfall. To employ a figure which Scripture presents us with, in the prophecy concerning a city somewhat similarly distinguished for the riches of its merchandize and the number of its supporters, her “rowers,” refusing to be guided by the chart of God’s revealed will, would soon bring her into deep and troubled waters; she would be broken by the seas, and with all her merchandize, and all her men of war, and all her company and glory, suddenly go down, utterly and irretrievably lost.

What is to prevent this?

The hope of England is, under God, directed to her *Young Men*. To them, indeed, she looks for recruits, to fill up the ranks of her regiments, to man her vessels, to frame and administer her laws, to execute the varied functions necessary to the well-being of the state. But shall there be no recruits added to the company which constitutes England’s *real defence*—the company of the righteous, praying, zealous servants of God, who stand in the gap to turn away wrath from a rebellious and sinful nation, who are the Lord’s remembrancers to plead with Him for His blessing upon their country, who practise and seek as much as possible to persuade and influence others also to practise that “righteousness” which “exalteth a nation?” Shall there be no recruits for this holy band, the real

defenders of their country, the real sustainers of her glory? Young Men, the Church of Christ looks *to you* for an answer. You have been enlisted under the banner of Christ, and in the present circumstances of your country and of the world, the trumpet with no uncertain sound calls you to range yourselves under it. The hosts of darkness are mustering with more than usual force and determination. It is time that the faithful soldiers and servants of Christ should also muster, show more decision, unite with each other more closely and firmly, and strong in the grace that is in Christ Jesus, fight more valiantly against sin, and the world, and the devil. Yes, Young Men and brethren, *we* are now called, as if baptized for the dead, to step forward with a holy decision on the Lord's side to fill the places of those whose conflict is over; *we* are called to be the Lord's remembrancers, and to plead with Him instead of those who no longer stand in the gap; *we* are summoned to carry on the works of faith and love which *they* begun who now rest from their labours, and to sustain and extend the operations of those who have borne the burden and heat of the day, and have long in faith and prayer expected our aid.

O, how closely is England's future destiny for weal or for woe connected with the principles and conduct of her young men; and with what an anxious eye, and with what prayer and hope does the Church, waiting for the further development of God's purposes, look to see the part which they will take!

Paradoxical as it may seem, religious privileges can only be preserved by communicating them to others, religion itself is kept pure by active diffusion;—stagnant waters breed corruption; we look for clearness and purity in the continually running stream. If, therefore, England should neglect to use the influence which God has given her for the diffusion of His truth and the promotion of His glory, she would, gradually it might be, but surely, renounce the purity of the faith, and her privileges and influence would be taken away from her, as from Jerusalem of old, and given to a nation which would bring forth their legitimate fruits. Hence, therefore, the anxiety of the Church for the character of England's Young Men, and hence the prayerful hope that they will aid in the Church's missionary work. The greater the number of those who aid, feeling constrained by the love of Christ, the greater will be

the influence which, in course of time, they must exert upon the councils of the nation. And the more such influence is exerted, the more will the great truth be recognized and acted upon, that England has duties to God in return for His distinguishing mercies, and that she is only answering the end for which she is raised up, when she is actively communicating the blessings which she has received, and using her power and influence to make God's "ways known upon earth, his saving health among all nations."

I think, then, that in addition to the other arguments that have been adduced, it may fairly be urged, that, by all the ties and obligations of christian patriotism, it is our duty to do all we can, that our country may continue in her high and glorious position—the instrument of God to confer blessings of the most enduring character upon the whole world. And if so, I trust you are now prepared to admit, that while it is the *duty of all*, who profess and call themselves Christians, to aid in missionary work; and while this is our especial duty *as Young Men*, there are peculiar considerations making this to be the still more especial duty of *the Young Men of England*.

The only question that seems to remain is,

V. *How we may best carry out this duty.*

1. In replying to it, I would say, *first and foremost*, my young friends, *we must "give ourselves to the Lord."* After what has been said, it is not necessary for me to enlarge upon this point, but it is too important to be ever lost sight of. If *we do not* give ourselves to the Lord, without any indecision, hesitation, or reserve, all our knowledge and professions, all our activity and zeal, will be, as respects our own salvation, worthless and vain. If *we do* give ourselves to the Lord, all that we are called to perform or to endure will be pleasing and profitable; and we shall find that even in this present life He whom we serve will be our shield and our exceeding great reward.

But, in subservience to this first and foremost requisite, I would say,

2. Take an *intelligent interest* in the proceedings of missions. By which I mean, such an interest as will call into exercise the faculties of the mind as well as the affections of the heart. God has endued you with both these, therefore let



both be exercised in His work and for His glory. You may *acquire* much useful knowledge, that will tend to enlarge and improve your mind, while you are aiding in the diffusion of christian knowledge: and this ought to be an object which you keep in view, because the more your judgment goes along with your heart, the more permanent and the more useful will your exertions be. Aim, then, to be *intelligent* as well as Christian Young Men. Lay up sound wisdom and knowledge; acquire accurate information respecting the *geography* of the different countries where missionary stations are established, respecting the habits and circumstances of the people, respecting the peculiar difficulties or the peculiar facilities which each station presents for missionary operations, respecting the various trials which have been and are still endured by our missionaries, respecting the success which our covenant-keeping God has given and still gives to their labours.

The more intelligent the interest you take in the proceedings of missions, the more efficient helpers will you be in missionary work. I add, thirdly,

3. Take an *active* interest in missionary proceedings. Make them the subject of conversation, endeavour to interest others in them, and thus to obtain fresh helpers. Furnish yourselves with *missionary cards*, and become *collectors* for the Societies' funds. The Secretary of this Association will be happy to furnish collecting cards to all who apply for them. "Whatsoever thy hand findeth to do, do it with thy might." If you are convinced that it is your duty to aid in missionary work, BEGIN AT ONCE, if you have not already begun; or, if you have, RESOLVE AT ONCE that, God helping you, you will henceforth take a more *active* interest in it. And I would say, further,

4. Take a *prayerful* interest in the work. Without prayer, the most active efforts cannot be expected to be successful. The work is *God's work*, and nothing but His power can bring it to good effect. He greatly honours us when He condescends to use us as *His instruments*; but we must remember, that we cannot of ourselves work any deliverance in the earth. We must take hold of HIS STRENGTH, by fervent, believing, persevering prayer. An uplifting of the mind for God's blessing should invariably accompany every contribution that we give, and

every effort that we make. "Concerning the work of my hands, command ye me, saith the Lord."

Then, *lastly*, my young friends, sure I am that if you take an intelligent, active, and prayerful interest in missionary proceedings, you will also take,

5. An *increasing* interest in them. God always multiplies opportunities of serving Him, to those who are active in His service. "To him that hath more shall be given." It is of course impossible to enumerate the various ways in which an *increasing* interest will manifest itself; but it may be, that God's providence in the arrangement of outward circumstances, and God's grace operating upon the hearts and minds of individuals, will so concur, that *some* young men may be induced to *offer themselves as missionaries*, in the spirit of him, who said, "Here am I, Lord, send me."

There is, indeed, a great necessity for this: the harvest truly is plenteous and the labourers are still comparatively few. From many parts of the earth we have for some time heard the cry of those that are perishing, "Come over, and help us." The conductors of our Missionary Societies are continually telling us with thankfulness, that the Lord is opening fresh doors of usefulness; and yet often adding, with grief and sorrow of heart, that they cannot enter these opened doors as they could wish, because they know not of men whom they might send forth as missionaries, and because too frequently they have not the *means* of sending them forth, even if they did know of them. Many stations are now vacant for which the Societies are seeking candidates. Would that this reproach were wiped off from our professedly christian country.

It may be, my young friends, that the providence and grace of God do not so manifestly concur *in your cases*, as to make it your duty to offer yourselves willingly to the Lord as His missionary heralds; but, at all events, it cannot be wrong for you to take the matter into serious consideration. I would especially recommend the consideration of it to such young men as are *Sunday School Teachers*. What a blessing to the church it would be, if every Sunday school could become a kind of "nursery of prophets;" and if at least *one* representative from each band of teachers were to proceed to "preach among the Gentiles the unsearchable riches of Christ."

But, although an *increasing* interest in missionary work may not in every case produce a personal dedication of ourselves as missionaries, it will, at least, produce more laborious and self-denying fellow-helpers in the work.

All may not be called to go forth as missionaries, but all will be endued with a missionary spirit—the spirit of love, the spirit of the Gospel, the spirit of CHRIST. All will be willing to practise self-denial, and to make sacrifices to enable them to help on the cause of truth and righteousness. All, in short, will *lose their selfishness* in the great predominant desire that CHRIST may be exalted, HIS kingdom extended, and HIS glory promoted.

## A LECTURE

BY THE REV. E. AURIOL.

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THE subject which I have been requested by your Committee to bring before you this evening, is the Missionary Zeal manifested by the Apostles and early Christians, considered as an example to ourselves. It is one which is not only full of interest, but likely, as it appears to me, to furnish us with many seasonable reflections at the present time. When we hear many speaking loudly of catholic antiquity, and the authority of the traditions of the early Church, it is well for us to look at what may be much more fitly regarded as authoritative—the principles and practice of men inspired by the Spirit of God, set apart by our Lord himself to be witnesses to His truth, and whose history has come down to us, not as the doubtful report of some uncertain tradition—not in the writings of fallible men—but recorded by the pen of one inspired by the Spirit of truth to write that history, for the instruction and edification of the Church in all ages. I would desire, therefore, principally to direct your attention to the account given us of the missionary zeal of the first Christians in the Acts of the Apostles, and to the inferences which may be drawn from the statements which we there meet with. In referring to other writers as confirming these accounts, I would remind you of the value of such authorities as testifying simply to matters of *fact*. To the sure word of God alone, as recorded in the Scriptures, can we yield implicit confidence; it is from thence that we are to derive our knowledge of those articles of faith which are to be surely received by us, and it is from thence alone that we are to gather up the treasures of a full, sufficient, and explicit revelation of all that is needful for the salvation of our souls.

I propose, First, to lay before you a brief statement of the extent of the missionary efforts made by the early Christians, in the time of the Apostles and their immediate successors.

Secondly, to draw your attention to the peculiar characteristics of this missionary zeal.

1st. At the very commencement of the Acts of the Apostles, we are furnished with the account of the first missionary effort to which the Church was called. From the beginning the character of the christian religion was essentially missionary. The last command of our Lord at His ascension had invested it for ever with this character ; and the promise attached to that command is to give to faith the utmost encouragement for its observance, "Lo! I am with you always, even unto the end of the world."<sup>1</sup> Our Saviour had left with His apostles an express injunction that they should begin their missionary work at Jerusalem, the place where He was crucified, among the very people who scorned and rejected Him, but who, nevertheless, were his own countrymen and kinsmen according to the flesh, to whom belonged special privileges, and on whom special promises had been bestowed. Accordingly it was while they remained together at Jerusalem, in obedience to the command of their gracious Master, that the promise of the Father, the gift of the Holy Ghost, was poured down upon them on the day of Pentecost. And what a glorious beginning have we here of the missionary work ! The most signally blessed of all sermons that were ever preached, was on that day delivered by the Apostle Peter, and three thousand souls<sup>2</sup> were converted to the faith of Jesus. O my dear friends, what a proof is thus early presented to us of what may be done, and of what can only be done, by the outpouring of the Holy Spirit ! The work appears from that time to have gone on at Jerusalem.<sup>3</sup> In the sixth chapter of Acts we read, "The word of God increased, and the number of the disciples multiplied in Jerusalem greatly."

The next great missionary effort is especially interesting, as affording a striking instance of the manner in which the Lord makes the wrath of man to praise Him, and overrules all

<sup>1</sup> Matt. xxviii. 19, 20.

<sup>2</sup> Acts ii. 41.

<sup>3</sup> Acts ii. 47.

things in His providence: for the fulfilment of His purposes of mercy and grace in our fallen world. Those wicked men who heard Stephen preach, and looked with scorn upon his angel countenance beaming with the light of God's truth, were not content with stopping their ears when unable to resist the wisdom and Spirit by which he spake, but stoned him, calling upon his God; and then, unmoved by his dying prayer for his murderers, they cast him out of the city, thus signifying their determination to put a stop to the progress of the Gospel. But what followed? The disciples were scattered abroad throughout the regions of Judea and Samaria, they travelled as far as Phenice, and Cyprus, and Antioch, and went every where preaching the Word.<sup>1</sup> They all became witnesses for God. We are especially told here, that this work of testifying for Christ was not confined to the apostles, for they remained still at Jerusalem;<sup>2</sup> but all, not only ministers of the Gospel, but private Christians also, declared wherever they went what great things God had done for their souls. Special mention is made of the labours of Philip in Samaria, and of the signal blessing which attended those labours; we read also of his interesting interview with the Eunuch in the desert, who was converted to the faith, and went on his way rejoicing, a messenger of glad tidings to his native country, Ethiopia.<sup>3</sup> And shortly afterwards we have this evidence of the spread of the knowledge of the truth into Syria, that there was a sufficient body of Christians at Damascus to make it worth while for the Chief Priest to send a special messenger to that city, to bring men and women, as many as he found there, to be put to death at Jerusalem. And all this happened within a very few years of our Saviour's ascension into heaven.

But hitherto the preaching of the Gospel had been confined to the lost sheep of the house of Israel: the conversion of Cornelius and his household, and the blessings which accompanied that event, opened a wide and effectual door to the other nations of the earth; and from that period we may trace the progress of Divine truth, if we follow the inspired historian's account of the three journies of St. Paul, the

<sup>1</sup> Acts viii. 1, 5; xi. 19.

<sup>2</sup> Acts viii. 1.

<sup>3</sup> Acts viii. 39.

great Apostle of the Gentiles, after he and Barnabas had been specially separated by the Holy Ghost for this work to which they were called. By their efforts during the first of these journeys, the Word was carried through the island of Cyprus, and into many of the principal towns and cities in Asia Minor. On the second, after revisiting and confirming those who had been brought to the saving knowledge of the truth in the different parts of Syria, Cilicia, Phrygia, and Galatia, we have an interesting circumstance recorded for our instruction. It appears to have been the impression of the apostles that their labours were to be confined to Asia; but we read that they were forbidden of the Holy Ghost to preach the word in Asia, and "they essayed to go into Bithynia, but the Spirit suffered them not."<sup>1</sup> This seeming check, however, was only put upon them that a larger field for their exertions might be presented to them. The vision of the Macedonian, praying that they would come over and help them,<sup>2</sup> opened a new continent to their missionary enterprize, and then it was that those celebrated places of ancient Greece were visited by the messengers of life and salvation, and in the midst of the profligate city of Corinth a church was established of those "that were sanctified in Christ Jesus, and called to be saints,"<sup>3</sup> and from Mars Hill, in Athens itself, a city wholly given to idolatry, was heard the voice of one who proclaimed to them Jesus and the resurrection of the dead.<sup>4</sup>

But there is one thing which is likely to be lost sight of in a cursory reading of the Acts of the Apostles. I refer to the fact, that these visits of St. Paul were not mere hasty transitory visits. At Corinth, for instance, he abode some time, maintaining himself by the labour of his hands."<sup>5</sup> In Ephesus, he continued two years, so that all they who dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks; and we gather what was the nature of his labours from his discourse, addressed to the elders of the church in that city, in which he reminded them, "that publicly and from house to house he had testified, both to Jews and Greeks, repentance towards God and faith towards our Lord Jesus Christ;" and that not only disputed he daily in the

<sup>1</sup> Acts xvi. 7.   <sup>2</sup> Acts xvi. 9.   <sup>3</sup> 1 Cor. i. 2.   <sup>4</sup> Acts xvii. 22.   <sup>5</sup> Acts xviii. 3.

school of one Tyrannus, but that he also visited the houses of his converts, and "shunned not to declare unto them the whole counsel of God."<sup>1</sup> Here, then, we have just a specimen of the missionary zeal of the first Christians as taught us in the Acts of the Apostles.

But there is another fact to which we must also call your attention. Whilst the inspired historian is silent as to the missionary labours of others among the first Christians, it is very evident, from different sources, that they also abounded in the work of the Lord. Thus we read, in the Epistle to the Romans, of those whose faith was spoken of throughout the whole world.<sup>2</sup> It is not known by what instrumentality the Gospel of Christ was carried to the Metropolis of the world; but when St. Paul was taken there for the first time as a prisoner, he found brethren at Rhegium, and others came to meet him at Appii Forum, so that he thanked God and took courage.<sup>3</sup> And again, he addresses his Epistle to the flourishing church at Colosse, of the members of which he implies that they had not seen his face in the flesh. And though the journeys of Peter, Apollos, and others are not recorded, yet it is evident that they had visited Corinth and Antioch<sup>4</sup> for the purpose of spreading the knowledge of Christ; and that which St. Paul says of Titus, is doubtless applicable to all of those holy men when he asked the Corinthians, "Walked we not in the same spirit, walked we not in the same steps?" Another interesting circumstance may illustrate the extent to which missionary operations were carried in the first century, and the blessing accompanying them, whilst, at the same time, it shows us that we are not to be discouraged when the Lord, for the present at least, closes the door against an entrance into any particular district. We have seen how it pleased God to order that Paul should not preach the Gospel in Bithynia, and yet so early as the very beginning of the second century, about the year 106 or 107, a letter was written by Pliny, the celebrated heathen naturalist and traveller, to the Emperor Trajan, in which, speaking of Christianity in that district, he says, "The persons informed against are of every age and of both sexes, and the contagion

<sup>1</sup> Acts xx. 27.

<sup>2</sup> Rom. i. 8.

<sup>3</sup> Acts xxviii. 13—15.

<sup>4</sup> See 1 Cor. i. 12. Gal. ii. 11.



of the superstition hath spread, not only through cities, but even villages and the country." In short, by the close of the first century, the Gospel had penetrated to the farthest limits of the then known world. In Spain, in Britain, on the coast of Africa, and in Parthia and India, the Word of God was preached in the very earliest times; and, though "not many wise men after the flesh, not many mighty, not many noble were called," yet so great was the influence obtained by the truth as it is in Jesus over numbers in the middle and lower ranks of life, that, notwithstanding all the persecutions and prejudices which were stirred up against it, the Gospel prevailed, and souls were added daily to the church of such as should be saved.

My dear friends, I have thus given you a very brief and imperfect sketch of the wonderful spread of the knowledge of Christ, through the blessing of the Lord on the efforts of the early teachers of the truth. It is most certain, that the miraculous events which accompanied the preaching of the Gospel were made the means, in many instances, of furthering its success; we do not dwell on the convincing evidence which these facts afford us that the work is the work of God, and that the Gospel is truly His message to us, because this is not the subject before us. But although these miraculous powers are withdrawn, the Lord is not absent from His Church; we still have the fulness of the promise, "Lo, I am with you always;" and "the Lord's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear." I now, therefore, proceed to show you how this missionary zeal is to be considered by us as our example, and to point out some few characteristics which especially belong to it. And, first, we notice, that these zealous servants of God, while devoting all their energies of mind and body to carry out, in its full and universal extent, that command of our Lord which spread the wide world before them as the field of their labours, never lost sight of the importance of an individual application of the message of the Gospel to the hearts and consciences of those who heard it. Thus the Apostle, in writing to the Colossians, speaks, not only of the hope of the Gospel, as preached to every creature under heaven,<sup>1</sup> but of

<sup>1</sup> Col. 1. 5, 6.

the fruits which it never failed to bring forth wherever the grace of God was known in truth. And again, in that statement in the Epistle to the Corinthians, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead,"<sup>1</sup> how earnestly he presses home the practical heart-stirring conclusion, "that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." My dear friends, this I believe to be one of the vital springs of missionary zeal, to unite with an interest in all the world, an individualizing sense of the pressing necessities of the soul of each person for whom we are concerned.

Secondly, a peculiar characteristic of this zeal was, that it was a burning zeal in spite of all hindrances and difficulties, persecutions and trials. Hear the Apostle's account of himself, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."<sup>2</sup> I need only refer you to the 11th chapter of the 2d Corinthians for an account of the sufferings which he endured willingly and joyfully for the cause of Christ. Oh! my young friends especially, why is it that we are in so much want of missionary labourers now? Alas! while there is far less of danger, difficulty, and trial connected with the work in our day, how is it that there is less of singleness of eye to God's glory, less willingness from love to Him to spend and to be spent in his service? I speak thus as one taking a deep interest in the working of the Committee of our Missionary Society, as taking a special interest in the case of those who come forward and offer themselves for the work. I do entertain a strong hope that our Young Men's Society will be made the means of supplying us, not only with funds, but with missionaries, missionary candidates, missionary students. The men whom we want are just young, zealous, single-hearted men of piety and intelligence, devoted to the cause of Christ, who are willing to give all diligence to learn and improve in our Institution here, that they may go out fitted by the grace of God to make known among the Gentiles the unsearchable riches of Christ. Many of our best missionary candidates have been first interested in the work by

<sup>1</sup> 2 Cor. v. 14, 15.

<sup>2</sup> Acts xx. 24.

means of information supplied at our meetings, or by reading the publications of our Society, and I would that it might please God to make these Lectures instrumental in stirring up real, practical missionary zeal amongst you, of calling forth such a thrilling sense of the contrast between the rich privileges which you enjoy, and the condition of your fellow-sinners in heathen lands, passing away into eternity, never having heard the Word which alone could "turn them from the power of Satan unto God,"<sup>1</sup> that some may be constrained to offer themselves for the noblest work which can engage the powers and the energies of man. And let me assure you that there are pressing grounds for this appeal, for there never was a time when we stood in greater need of men of piety, of faith, of self-denying love, than we do at present, to carry on the missionary work.

But, thirdly, we may notice another characteristic of primitive missionary zeal. It was truly a zeal according to knowledge. It was a zeal arising from the experimental knowledge of the power of Christ and of the love of Christ. We find the Apostle going forth determined to know nothing but Jesus Christ and Him crucified,<sup>2</sup> amongst those to whom he preached. We find him insisting upon the Gospel of a free justification only through the merits of Jesus Christ, by faith in Him alone, as *the* Gospel, in opposition to another gospel, which is not another.<sup>3</sup> How ardently he speaks of the blessing of union with Christ, and being risen with Him, and quickened together with Him!<sup>4</sup> It was what he had known and experienced, and as he believed, so he spake. What he had himself found Christianity to be, that, and nothing short of that, he desired for his converts. Throughout his writings we trace no hint of one religion for the many, and another for the few; on the contrary, we find him earnestly warning and teaching *every man*, that he might present *every man perfect* in Christ Jesus:<sup>5</sup> and in his fervent petitions, recorded in the Epistle to the Ephesians, we learn how he wrestled with God in prayer for each one of those converts, that all might "know the exceeding greatness of the power which worketh in them that believe," and "the riches of the glory of Christ's inheritance in the saints."<sup>6</sup> And just so long as this view of the truth of God was bright and clear in the Church, missionary zeal prevailed and mis-

<sup>1</sup> Acts xxvi. 18.

<sup>2</sup> 1 Cor. ii. 2.

<sup>3</sup> Gal. i. 6, 7.

<sup>4</sup> Eph. ii. 5, 6.

<sup>5</sup> Col. i. 28.

<sup>6</sup> Eph. i. 18, 19.

sionary labours were multiplied and blessed. But unscriptural notions were gradually introduced of orders of men of peculiar sanctity, or of a holiness beyond that which was requisite for private Christians; the meritoriousness of pilgrimages, penances and good works was confidently asserted, and men began to shut themselves up in monasteries, to enter into deserts, or live in the woods as hermits, and the notion of sanctity became attached to a secluded life. Then it was that missionary zeal grew cold, and love for souls declined altogether; and while strife and contentions prevailed by reason of disputes about trifling matters, the great leading truths of the Word of God were lost sight of, and the Church was not only rent with fearful divisions, but deadly heresies arose which threatened to shake the fundamental doctrines of the Gospel itself. Nor was that a zeal according to knowledge, which sprang up in the Church in the tenth and eleventh century, in the age of the Crusades. Treasure was prodigally spent, blood was shed in abundance, and labours and privations undergone by many who thought that they were doing God service; but oh! how different were the elements of this warfare, and how different the weapons employed! Oh! how different the object in view! not the rescue of souls from the power of Satan, that they might be brought to God through the blood of Jesus, but the taking possession of the spot where our Lord was crucified, recovering it from the hand of the infidel, only that they might render it the scene of mere superstitious ceremonies, that they might adore the ground on which He trod, or honour the cross to which He was nailed, rather than look to Him who was crucified for them, and be lifted above the world and its views, pursuits, and pleasures, seeking that glorious kingdom which He is preparing for them that love Him! Oh! my friends, if we would follow the example of the first Christians in their missionary zeal, ours must be of the same character, springing from the same source, and deriving its energy from the same principles, from a consciousness of our own lost state without Christ as our Saviour, and a longing desire to make Him known to perishing sinners.

I would just mention one more characteristic of primitive missionary zeal. That zeal was shared by Christians of all classes. Whilst it is true, that those only went forth as the authorized preachers of the word, who, like Barnabas and Saul, were sepa-

rated to the work, or who were specially called to that office, yet there were divers orders and ministrations in the church. All took an interest in the great work of spreading the knowledge of the Redeemer's kingdom and bringing souls to Christ. Thus at Antioch, on the return of Paul and Barnabas from their first journey we read,<sup>1</sup> "When they were come and had gathered the church together, they rehearsed all that God had done with them, and how He had opened a door of faith unto the Gentiles." And so from the Epistle to the Philip-  
 pians, we gather that that church had assisted Paul by their contributions in his ministerial work at Thessalonica.<sup>2</sup> The Apostle speaks of individuals too, both males and females, who had laboured with him in the Lord, and especially I would direct your attention to the fact that he so often entreats their prayers, and particularly bids the Thessalonians pray that "the Word of the Lord may have free course and be glorified."<sup>3</sup> Primitive missionary zeal then animated the hearts of all the living members of the church. We have scriptural authority for such institutions as those about which you are interested. It does not belong exclusively to the clergy to care for the souls of their fellow sinners; it is the part of any one who knows the value of his own soul; and oh! that the blessed Spirit, who in His first out-pouring on the day of Pentecost, lighted up the fire of zeal in the immediate followers of the Lord, who kept that flame so brightly burning during the preaching and ministry of the Apostles, who warmed so many hearts and inspired so many souls with the Spirit of private prayer amongst the first Christians, may be poured largely upon us, may He give each of us grace to know that truth which they preached, to love it, to adorn it in our lives, conversation, and conduct, and may He mercifully bless all efforts to spread the knowledge of it, that so our gracious Saviour may be adored and glorified, and many souls brought into his fold, who shall enter into the joy of their Lord at the coming of the day of Christ.

<sup>1</sup> Acts xiv. 27.<sup>2</sup> Phil. iv. 16.<sup>3</sup> 2 Thess. iii. 1.

## A LECTURE,

BY THE HON. AND REV. B. W. NOEL.

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It was my happiness a few evenings ago to drink tea with 150 young men, who are associated together for the purpose of improving each other's Christian character, and stimulating each other to habits and acts of christian usefulness. Those young men, who belong to the shops of this metropolis, and almost exclusively to one trade in this metropolis, called together that meeting for the express purpose of hearing addresses from different ministers, with a view to this one object, that they might be the more impressed with the duty of seeking the conversion of other young men in this city. I felt, in being present at that meeting, that it was a feature of our era and a glory to our metropolis, that 150 Christian brethren, in early youth, should be associated for this purpose, and have broken themselves into numerous small associations for prayer and reading the Scriptures day by day, in the midst of their arduous toils. It was a sight gladdening to any Christian spectator.

This evening we meet at the summons of another association of Young Men, numbering now about 300 members, all of them connected with our own church, whose object in associating together is not either to promote their intellect—at least, not directly to promote the culture of their minds—nor to pursue their worldly interests; but that they may inspire each other with the desire to do good, and to promote the cause of Christ in heathen lands.

It is truly animating to contemplate this second association of Christian Young Men, who in this metropolis are beginning life with the desire to be useful to their fellow-creatures, and to give glory to the Son of God; and it is most truly gratifying

to me to attend at their summons on this occasion, and to aid a number of my youthful Christian brethren in this desirable object. I feel scarcely less satisfaction in addressing the large number of persons I now see before me, whom I trust I may call my Christian brethren too. In addressing you as Christian friends who have the same object at heart which these Young Men have, I see again a feature most truly animating in society at this day, a feature most truly animating to a Christian spectator. And if I wanted a third source of satisfaction in addressing you this evening, I should find it in the theme which, at the request of this Association, I have adopted for this evening's address. There are other themes of Missions which have some features yet more interesting, perhaps I might say, far more, than those presented by the great empire of China; but in one respect, at least, it surpasses all the rest in interest, I mean, of course, its magnitude; and this, combined with the various opportunities which the providence of God has given for exertions of a missionary character in that country, invest it with peculiar interest to every Christian mind.

With respect to all its secular aspects, I shall say scarcely any thing, nothing, indeed, but what is closely connected with the subject of Protestant Missions to China. But if any here have a laudable curiosity respecting the condition of that, the largest nation in the world, you may find much interesting and authentic information respecting it in the following works: "The Chinese," by Mr. Davis; "Voyage of the Amherst," by Mr. Lindsay; "China, its State and Prospects," by Mr. Medhurst; "The Chinese as they are," by Mr. Lay; "China," by Professor King; "A Sketch of Chinese History," by Mr. Gutzlaff; and "Three Voyages along the Coast of China," by the same author. There may be other works fully as interesting on this subject, but I do not happen to be acquainted with them, and therefore I have enumerated these, from which you may obtain much interesting and curious information; but I shall limit my remarks this evening to those circumstances alone which have immediate connexion with the Protestant Missions that are now founded there.

The first great peculiarity of that field of Missions, is the large amount of population to which our efforts are now for the first time to be directed. Let me read to you, in a few

words, the information upon this subject which has been acquired by various writers.

"A proclamation of the emperor Keen-loong, about the year 1793, urged upon the empire the necessity of economy and industry, because it was found by the recent census that the population had arisen to 307 millions of souls. In the same year, 1793, Chow-ta-zhin, who was stated to have been 'a man of business and precision, cautious in advancing facts, and proceeding generally on official documents, delivered at the request of the English Ambassador, a statement to him, taken from one of the public offices in the capital,' which made the population amount to 333 millions. And in the year 1825, the Ta-tsing, a document published by authority, announced the population to be 352 millions. This census was taken for the purposes of taxation, and by a very minute subdivision into districts of the whole empire; and therefore, as it was taken from returns made by the inhabitants of the several localities, was not likely to be greatly exaggerated. And if we consider some remarkable circumstances in the condition of the people, we shall see that these numbers are not likely to be greatly beyond the truth. Although the whole surface of the country is dedicated to the production of food for man, while in England there are about one million of draft horses, consuming food which would sustain several millions of inhabitants, in China there are few cattle and no meadow land; parks and pleasure-grounds are seldom seen; the roads are few and narrow; there are no commons, no wastes, and no fallows; the soil in the south generally yields two crops in the year; the people eat animals and vegetables not used in other countries, such as dogs, cats, rats, and snakes. In the southern provinces, one acre of rice land will yield in two crops 3,600lbs. of rice, affording 2lbs. a-day for five persons throughout the year. There is much spade husbandry, and notwithstanding the utmost economy, industry, and skill, a wide-spread pauperism. Many die of actual want; and thousands are compelled, against law and prejudice, to settle in foreign lands. Under these circumstances, it is not at all incredible that the population should be a little more dense than it is in England, and a little less dense than in Ireland or Belgium. In England the population is 257 to the square mile; in Ireland, 292; in Belgium,



320 ; and in China, supposing there to be 352 millions, the population is 289 to the square mile."

Now these circumstances at least show that there is a vast population in that country, greatly beyond the whole number of persons living in Europe ; and it is to this country, all of whose inhabitants read the same written language, that Protestant Missions are now for the first time being vigorously directed.

Before, however, speaking to you of the Missionary efforts that have been made, it is perhaps proper to consider those relations of another kind in which we stand to China at this moment. There has ever been in the government of that country a very marked jealousy of all intercourse between their subjects and foreigners ; this is sometimes supposed to be the result of vanity ; they think that other nations are beneath their notice, and that their population would be debased by intercourse with them. But, especially with reference to England, it is more likely, at least in later years, to be the effect of fear ; for they have seen a strange empire growing up in their neighbourhood, from those little forts and little emporiums that were possessed by Great Britain on the coast of India ; they have seen that empire growing to a dominion over a hundred millions of souls, with a paramount influence over a hundred millions more, so that now the British empire for many miles touches the frontier of the Chinese territory ; and we need not wonder, that a nation which has so much acuteness should be exceedingly afraid, lest the same grasping power should stretch its gigantic arms as far as Peking. Be this as it may, their laws show that they have a very great jealousy of all intercourse with strangers. In the code of Chinese laws by Stanton, we find the following enactment : " If any person cross a barrier without license, and communicate with foreign nations, he shall be strangled." And as the license would never scarcely be granted, except at Canton, this amounts to a prohibition of all emigration, and the emigrant would be liable to death at his return, if discovered. In another Act of the kind we find, " If any plotters seek to carry out to strangers the internal productions or inventions, or plot the means of removing themselves or others out of the empire, they shall be beheaded." And in another enactment, in the same book of the Chinese code, it

is said, "Whosoever clandestinely exports to sea, horses, cattle, iron, copper, tin, silks, gauzes, or satins, shall be punished with a hundred blows." If the former enactment was unfavourable to emigration, these prohibit all commerce; thus the most severe laws forbid these two modes of providing for the support of their large population. And these laws, be it remembered, are enacted by a sovereign who reigns by the purest despotism; he nominates at pleasure the seven ministers who are the instruments of his arbitrary will; at his pleasure he can degrade any or all of them; all the mandarins of the empire hold their office likewise at his pleasure, and there is no other nobility in the kingdom but these mandarins. He likewise has the power of nominating his successor at his pleasure, and generally conceals the nomination till nearly the time of his death, so that no one can pretend to share with him in this despotic authority. His will alone is law; there is no other mode of forming a law for these 350 millions of souls, except the expression of the emperor's will, who, to crown all, is termed "Reason's Glory," and is worshipped by them as a god.

But, notwithstanding this despotic power, ubiquitous in that empire, and the severe laws which that power has enacted, yet still, hunger has proved more powerful than law; and both emigration and commerce have, of late years, been carried on to a great extent, so much so that Mr. Crawford stated several years ago, that in the Eastern Archipelago, and the countries adjacent to China, there were at least 700,000 emigrant settlers; and all who live at Bang-kok, or in Borneo, or at Batavia, or at Singapore, may witness fleets of Chinese junks coming, in spite of these arbitrary laws, bearing Chinese commodities within them, and carrying back cargoes of British goods. So that the commercial truth that nations ought to hold intercourse with each other, that it is for the welfare of the family of man that every member of it should be associated with the rest, has proved too powerful for the false and injurious enactments by which a blind despotism has endeavoured to cripple the energies of its people.

Under these circumstances there was indeed a considerable trade carried on with the adjacent countries; but the only trade allowed by the Government with Great Britain was that which was restricted to the port of Canton. And it was ob-

vious that that restriction laid the commerce of Great Britain with China under great disadvantage. The tea which we received from that part, brought on men's shoulders for hundreds of miles, must come to us far dearer than it might otherwise have been obtained. And in return, the British goods, which were chiefly calculated for the northern part of that great empire, must likewise have their price greatly enhanced by having to be transported inland to so great a distance; and thus in both ways the trade was checked.

There was, however, another trade which, of late years, had sprung up, contemporaneously with the extension of the tea trade, which was carried on by adventurous traders and smuggling vessels, strictly prohibited by the Chinese laws, but eagerly engaged in, not only by British merchants, but likewise by the Chinese merchants. This was the trade in opium—the effect of which is very imperfectly to be imagined by observing the effects of gin drinking in this country. Those effects are disastrous enough here, but all the witnesses of the effects of opium combine to declare that its effects are yet more horrible. It gives a momentary excitement and intoxication to the mind, but it is followed by deep depression, which ensures that the miserable wretch who is its victim, shall crave a new excitement, and shall still seek enlarged indulgence in his favourite vice, till his health is exhausted, his intellect enfeebled, his mind wholly depraved, and a premature and wretched death puts an end to his sufferings of mind and body. In vending this poison, British merchants have been, or are, actively engaged. The Mandarins along the coast, contrary to their own laws, eagerly joined in it every where, received bribes, and bought themselves the noxious drug. Even the Governor of Canton engaged eagerly in the trade, equipped vessels for the purpose, and willingly received the fees that were offered to him. But the emperor's son having been killed by his excess in this indulgence, the laws were more severely enforced, and at length the Governor of Canton, urged by the imperial edict, arrested all the British merchants in the city, together with the British resident, the representative of her Majesty. It was not upon guilty persons alone that they laid their hands, but on the guilty and the innocent alike. Their course evidently was to have equipped a fleet of cruisers along their coast, which should intercept these smuggling ves-

sels. Their duty was to have provided a coast-guard on the preventive service that should have checked the landing of the opium, but they did neither of these things. It was their shorter and their readier remedy, as they thought, to arrest all the British community at Canton, with the Resident, and by the threat of starvation, to extort from them the surrender of all the opium. Urged by fear for his innocent fellow-sufferers, the Resident did promise that the opium should be surrendered, and then wrote to all the opium traders that he would pay them the value of their opium if it should be surrendered to the Chinese Government. Upon this promise it was surrendered, and opium to the value of a million and a half of pounds was surrendered to that Government. Of course our Government could not undertake the payment of a sum like this, which their Resident had no authority to offer. Of course, a violent act like this of the Chinese Government could not be sanctioned by the Government at home. Their arrest of innocent persons was such an offence as would become a cause of war between any two European nations. Imagine for a moment that the Government of France had acted in a similar manner, and that because there was any smuggling along their coasts, of British goods, they had all at once arrested all the British residents in France, innocent as well as guilty, till the English Government should take measures to yield up to them all the smugglers on the coast. That Government would certainly never have dreamed of such conduct; but if it had, by all international law, a good cause of war would have taken place. And it seems to me to have been greatly misunderstood, when it has been asserted again and again, that the British Government engaged in war with China to support the opium trade. What they entered into that war for was, that they might inform the Chinese Government that innocent British subjects, violating no Chinese law, must not be arrested; that the representative of her Majesty, engaged in no illegal transaction, must not be insulted; and they demanded from that Government, therefore, the payment of the amount due to those opium traders which had been guaranteed by the British Resident; and that they should atone for the insult that had been offered to the British Crown. That nation, long accustomed to consider every other as barbarian and inferior to themselves, haughtily refused. The result was the war with

which you all are familiar. British ships gathered into the Chinese seas. Canton and Chusan were taken. Other cities fell beneath British power. The utmost efforts of the brave Tartar soldiery were utterly unavailing before British skill and British valour, and after a short war, they found themselves at the mercy of the British power, so that the British force might have marched to the very capital of China with but little hindrance, and could have shown the proudest monarch in the world that Great Britain, which he despised as a barbarian island, was vastly superior to himself in power and valour. But the justice of the proposals made by Sir Henry Pottinger, our plenipotentiary in that country; the firmness and resolution with which he maintained those just proposals; his unfaltering fidelity to his own word, and the resolution with which he forbade them to depart from theirs, soon induced the Chinese Government to assent to the wise, and moderate, and pacific treaty which he proposed, and that treaty was signed and sanctioned. Under that treaty the commerce of Great Britain has been relieved from restrictions which it has long felt, and besides Canton and Macao, four new important ports are now open to British enterprise; namely, Amoy and Fuh-chow-foo, in the province of Fukien; Ningpo, in the province of Tchekiang; and Shanghai, in the still more northern province of Petchelee. These four important cities are now thrown open to British commerce. A British consul is placed in each of these, and under his protection Christians may there establish themselves to propagate the Gospel of the Redeemer.

The circumstances of China, therefore, are, at this moment, most propitious. They have been daunted by English valour. They have expressed the utmost admiration of British intelligence and keen-sightedness. They have wondered at British moderation. They have been charmed with British truth. They have seen British soldiers in the hour of victory refusing to indulge in the least excess. The resisting were vanquished as children, but the vanquished were spared and cherished as friends; and they have learned to admire the virtues of England, at the same moment that they have, for the first time, begun to dread its power.

Now, with a people, among whom there is more reading, as far as access to them has enabled travellers to judge, than in

any European nation up to this time, a nation in which almost the whole male population, at least along the coast, is able to read, and who are as much more intelligent than most other heathen nations as they are more powerful than they, all this impression respecting British power is exceedingly favourable to the introduction of Christian doctrine.

Having thus briefly placed before you the commercial circumstances of China with relation to England, let me now speak of the missionary efforts that have been made for the welfare of its inhabitants.

Here I must revert to earlier years, because there were various preparatory efforts to do them good, long before the time when this treaty threw open the commerce of China, not only to England, but to the United States, and France, and every other nation which chooses to claim the same privilege, for most wisely did our plenipotentiary there throw open all these commercial advantages to the whole civilized world. Long before this, as early as the year 1814, the London Missionary Society, had planted a Christian Mission at Batavia, in the island of Java, which, under able and zealous missionaries, though always too few, has been labouring up to this time. Mr. Morrison of that Society, when still young, devoted his life to the service of China, and reaching Macao, prosecuted with unrelaxing ardour of mind, and with unremitting assiduity, those literary labours, which enabled him to reduce a language which had always seemed to Englishmen a chaos, into order. It was he who formed of a language which had no alphabet, and at which Englishmen were always previously frightened, the Chinese grammar, and accomplished the enormous labour of a Chinese dictionary with its 50,000 or 60,000 words. He made a translation of the New Testament, unaided, and then, with the co-operation of another zealous and able missionary, Dr. Milne, accomplished the translation of the Old Testament likewise; and thus gave the Christian Scriptures to 350 millions of persons, that is, opened them to them. In this city Mr. Morrison likewise collected the few Chinese that could be found willing to listen to the glad tidings of salvation; and the result of his benevolent labours, with the aid of some other missionaries who followed, was, that after a few years a small Christian church of ten members was formed there, one of whom became a Christian

teacher, and is known to many in this country by the name of Leang-Afa. Meantime this society continued to enlarge its benevolent labours. In 1815 there was another mission founded at Malacca on the Malayan peninsula, and Mr. Morrison, with great wisdom and sagacity, formed the Anglo-Chinese College, which was founded with the intention of aiding the studies of European youths in Chinese, and at the same time of giving the Chinese youth every facility for the acquisition of English. It has been greatly blessed. At one time, 250 Chinese regularly assembled for worship in that mission, of whom 30 were Christians. In the year 1837, no less than 27 Chinese were baptized into the Church of Christ, while six pious young Chinamen were at that time preparing for ordination in that college. In the island of Penang, another possession of the British crown, which was inhabited by but a few Malays when England took possession of it, the population speedily rose to 60,000, of whom 19,000 were Chinese. This was a new call for a Chinese mission, and to this day the London Missionary Society has been labouring among that Chinese and Malay population.

Singapore is another wonderful creation of commerce in these seas. In 1820 it was but a little mud island, with a few Malay fishing huts scattered in the midst of its jungle. It speedily became an important, well built, and handsome town, in which there are many merchants' houses, large and fair to the eye of the observer, all the comforts of civilized life, and a trade to the value of no less than two millions is carried on there annually. Here also the Chinese flocked, forced from their own country by want, and pursued their busy labours as elsewhere, with an industry scarcely ever found in any other heathen nation. To them also the attention both of the London Missionary Society, and of several American Missionary Societies was directed, and there, up to this time, the ships that annually touch there, have been visited and supplied with books, whilst the Chinese settling there have been also assiduously instructed.

But all this time there was not any very great impression made upon these emigrant Chinese. For the most part they were of the lowest class, and likewise of the lowest character, and contemplating a return to their own country, greedy for money, devoted to the acquisition of a little wealth, with which

they hoped to return to their own land, it was seldom that they would listen with any seriousness to the Christian message that was addressed to them. Meanwhile these missionaries continued to prosecute their work with untiring faith. They composed many Christian tracts—some tracts on the geography of the world—a tract on the circumstances of England, and various small school-books, while the Christian Scriptures were in portions circulated by many thousands among these emigrant Chinese.

This was the state of the Mission when the last treaty with China was sanctioned. Since that time, the Mission has been growing in interest. All those ports which I have mentioned are now open to Christian effort. At Canton, there is a hospital superintended by Dr. Parker, which the Hong merchants have given rent free for the purpose, and all the patients who visit that hospital are instructed in the elements of christian truth. At Macao, there is likewise a hospital in which many thousand patients are every year both relieved and instructed. There is a printing press in active operation, and a Missionary visiting and instructing all the Chinese to whom he has access. But in these two places, which have long been remarkable for their contempt of Englishmen, a contempt the cause of which I will not now investigate, so much good was scarcely to be expected as in the other fields of Missionary labour to which now our attention is directed.

Let me mention these in succession. However, before I do so, let me recal to your recollection, if you have ever read the circumstances of these Protestant Missions, those voyages that have been already made along the coast for the purposes of investigation.

The first was made in the year 1831, by that devoted and enterprising Prussian Missionary, Mr. Gutzlaff. He was then at Bang-kok, and he ventured to trust himself to the care of heathen sailors, by embarking on board a Chinese junk which was bound for the province of Petchelea, Mr. Gutzlaff, shortly after he was on board, not being known to speak the Chinese language, heard the sailors discussing loudly the propriety of killing him that they might confiscate his property. He had a heavy box on board, which they believed to be filled with dollars, and they thought it was the



readiest way to obtain this treasure, that they should murder him, who had at that time been brought very near to death itself by a long sickness. Mr. Gutzlaff, after having committed himself to the care of God by prayer, announced to them that he had overheard their conversation, and desired them to open his box ; upon finding that it was filled with books, and not with dollars, they were satisfied, and after that treated him with respect. But it serves to show the character of the crew to which he had confided his life. He proceeded with them along the coast, every where finding the people where they landed willing to enter into conversation till they reached the city to which they were bound ; and there, in that northern province, so great was their curiosity at the sight of one European, that 2700 dollars were offered to the captain of the ship by a merchant of that place, that he might possess Mr. Gutzlaff for a show to the crowds who came to see him. Here he staid for some months, and then returning to Macao with his health recruited and his zeal confirmed by what he had seen of the Chinese within the empire itself, he became interpreter to another vessel which was now commissioned to sail along the coast for the purposes of trade. He was interpreter to the Lord Amherst, which sailed under the command of Mr. Lindsay, and he every where found, in great cities, and even in smaller villages to which he had access, an extraordinary readiness on the part of the people to receive Chinese books, and to enter into conversation with himself in Chinese. Mr. Lindsay bears testimony to him that he spoke with all the fluency and propriety of a Chinese himself, and the people every where expressed delight at hearing a European speak to them as he did in their own language. This was followed by another voyage which he took in a vessel termed the Sylph. And in the year 1835, Mr. Medhurst followed in a missionary vessel called the Huron, where, with another Missionary, he visited the same places at which Mr. Gutzlaff had before landed, and they found the same extraordinary readiness in the people to receive their Christian books. If you have read the voyages of Mr. Gutzlaff, or the work of Mr. Medhurst, you must have observed that in some places, the people crowded to receive their books, notwithstanding the bamboos of the police were flying about their heads or descending upon their shoulders ; while in some places

the Mandarin was equally eager with the populace to receive these books. Sometimes the pressure was so great, that in three instances the distributors of the books were obliged to climb upon high hills or upon a rock to escape the pressure from the people, who sometimes waded into the sea, and sometimes swam off to the boat to have the first opportunity of getting the books; when they received the books in some places, they held them above their heads, shouting for joy that they had obtained a copy. On one occasion, the crowd was waiting for six hours on a neighbouring hill, watching the return of the boat which promised them a new supply. At another time, when the ship was about leaving, at an early hour in the morning, a bay into which it had entered during the night, the people clung to the tackling, and declared they would not leave it till their want of books had been supplied. In all these cases, we see them showing the most eager interest, men leaving their husbandry and running over fields to welcome them, and even the poor women, with their small feet, scarcely able to walk, hobbling from their cottages that they might each receive a present of a tract or book; and thus it was along the whole coast, from the province of Petcheleo down to Canton. So that it is abundantly evident from these voyages, that if the Government was jealous of intercourse with foreigners, the people were most eager to cultivate it; and that they manifested curiosity, intelligence, frankness, and good sense.

But at the same time we must not suppose that the Chinese are destitute of the faults of our fallen nature, or, that interesting as in many respects they are, there are not there the melancholy features that heathenism ever produces. It is one proof, perhaps, of the poverty of that crowded population, but it is likewise a symptom of the depravity of our fallen nature, that they should be guilty of a very wide-spread infanticide—destroying their female infants in numbers, which even Mr. Barrow could not have conjectured when he horrified Europe by telling us of the dead cart that goes through the streets of Peking, morning after morning, to pick up dead or living infants, after which no scrutiny is made, which are never afterwards heard of, and which are thrown together, the living and the dead, into the same common pit. But Mr. Barrow could not have conjectured the amount of infanticism that takes place along the coast. I hold in my hand an article in the “Chinese Repository,” which is published at Macao, in which

my friend, Mr. Abeel, who is now labouring as a missionary at Amoy, states the results of very accurate and extensive inquiries on this painful subject. He tells us in this article, which is dated, "October, 1843," that he has made inquiries of hundreds of persons, of all classes, respecting this practice at their own places of residence, and these are the painful results.

On one occasion, there was a literary examination before the highest civil magistrate at Amoy, near which Mr. Abeel was labouring, which brought together from this district hundreds of graduates and aspirants for degrees. Many of these visited Kulangsu, the island in which he lives. They expressed themselves freely upon this subject, some of them affirming that in their own villages the majority of female infants were cruelly murdered. On another occasion various officers of Government came to visit a British vessel near Kulangsu, and visited the European authorities there. Of these Chinese officers Mr. Abeel tells us that the one next in command to the highest officer, and who appeared the most intelligent of the party, stated "that instead of loving their female children, Chinese mothers destroyed a large number of them. As the confession was unsolicited, and apparently very candid, I took occasion to ask him what proportion in the surrounding country he thought were thus treated. He replied, three or four tenths." Now he was led to make this remark, by observing the contrast of the manners of the English mothers, whom he visited at Kulangsu, towards their female children. But Mr. Abeel often had occasion to question the parents themselves upon this subject, and these are some of the replies.

"At a village called Annai, about ten miles from Amoy, I was informed that about one-third of the female children were destroyed. My informant said that he had killed two of four of his own. At Lunchiu, distant one tide from Amoy, it was the belief of the one with whom I conversed, that only one-half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three. A patient from Pulamkio,\* a place 60 or 70 ly\* distant, "who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was, that he already

\* Six or seven leagues.

had three, and was unable to sustain this additional expense. I asked a man from Ngotong," 30 ly distant, "about the custom of his native village. He said that the inhabitants were very poor, and rice dear, that a large majority of females were early put to death, and that he himself had killed two, saving but one alive. During the summer of 1842, two Chinese nurses were engaged by families then on the island, one of whom acknowledged that she had murdered two of her own children."

He mentions several other instances of the same kind. Now the confession of parents is very little likely to be exaggerated, especially when they heard the missionary expressing his abhorrence of this murderous practice. But he received a yet more remarkable testimony to the generality of this practice at a public meeting of villagers, where at the same time he dwelt upon the horrid character of it. He says,

"We were conducted to a small temple in the village, where I had the opportunity of conversing with many who came around us. On a second visit, while addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two; I thought he was jesting, but as no surprise or dissent was expressed by his neighbours, and as there was an air both of sincerity and regret in him, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, 'It was before I had heard you speak on this subject, I did not know it was wrong; I would not do so now.' Wishing to obtain the testimony of the assembled villagers, I put the question publicly, 'What number of female infants in this village are destroyed at birth?' The reply was, 'More than one-half.' As there was no discussion among them, which is not the case when they differ in opinion, and as we were fully convinced from our own observation of the numerical inequality of the sexes, the proportion of deaths they gave did not strike us as extravagant."

Now there is one other class of witnesses he calls, whose evidence is still more affecting. We have already had the testimony of hundreds respecting their own villages; the testimony of parents respecting their own murders; the unanimous testimony of a large assembly of villagers; and lastly, Dr. Abeel states that a man with whom he was acquainted told him of a

rich relation of his own, a man who was in their hospital, "that after the birth of his first two girls, he had destroyed five others in succession. I asked him the cause of such inhuman cruelty, in one so well able to bring them up and provide for them. He ascribed it to avarice, adding that men in his station are obliged to spend considerable sums in dress, ornament, and marriage presents, and that he was unwilling to submit to such a dead loss. An intelligent man is with me at present, of whom, after writing the above, I inquired whether the rich are to any extent guilty of destroying their female offspring. He says he thinks they exceed their poorer neighbours in this revolting practice, and gives the same reason assigned above."

Upon the whole, after a very careful inquiry from hundreds of persons living on the spot, and who have no temptation to exaggerate, Mr. Abeel states it to be his belief that the average proportion destroyed in all the neighbourhood of Amoy, amounts to nearly four-tenths, or exactly 89 per cent.

To that people what a blessing would Christianity convey! How many lives would be saved; how many families would be made happy by it! And it is to this people, who have scarcely any conjugal affection, and who can murder their own children with so much ease to their minds, that these devoted missionaries are now carrying the sound of the Gospel for the first time. At Hai-tan, which is an important mercantile city in Fukien, the tracts and books distributed by the missionaries, who made those voyages to which I have alluded, were most eagerly received; the people welcomed them with great cordiality. At Fuh-chow-foo I have not heard at present of any missionary being established. It is the most important with respect to numbers, of all the cities on that coast, having above 400,000 inhabitants.

The pacific character of the population there, and which, therefore, is favourable to the introduction of Christianity amongst them, was somewhat ludicrously manifested by an incident which happened to the Amherst when anchored in the river. The admiral's junk was anchored near, and with a view to annoy the little English vessel, came nearer and dropped its anchor close to the Amherst. The movement of the wind and water occasioned it to run foul of the Amherst, and did some

damage to its tackle; upon which, after having given repeated warnings in vain, Mr. Lindsay directed two of his officers and two of his sailors to board the admiral's junk, in which was a crew of above forty sailors, with the admiral himself on board, and to cut the cable of the vessel, upon which these two officers, each having an axe in his hand, climbed the admiral's junk; and as soon as the Englishmen made their appearance, the whole crew immediately absconded; some hid themselves in the hold, others rushed headlong into the water, leaving the Tard Singh, or admiral, with his own servant, expressing the utmost terror, in the hands of the four Englishmen. They therefore cut the cable, and turned the junk adrift, after which they returned to their own vessel.

But although it may be laughable to hear of a nation, which has curiously enough imprinted in large characters, on the backs of its regiments, the word "Valour," as if to show that valour should never be exhibited except when in flight; still it is highly satisfactory to think that they are one of the most pacific nations, and more willing to be reasoned with than any with which I am acquainted, and this affords no small facility to those who are the messengers of the Gospel of peace.

But, going northward into the province of Tche-kiang, we come to the important city of Ning-po; and, in this place, Dr. M'Gowan, an American missionary, with one or two coadjutors, and his wife, an English lady, of my acquaintance, are now settled, for the first time, to convey to thousands of Chinamen, who showed the utmost readiness when the missionary vessel touched there to receive Christian books, and books on England, those good news which have already gladdened our hearts. Shang-hae is equally open. There also Mr. Medhurst, a most able, experienced, and zealous missionary, with Dr. Lockhart, an estimable Christian physician, are now labouring to convey to them the same good news. Chusan, with its million of population, is equally open to exertion. There Mr. Milne has already conversed with multitudes—numbers join with him in Chinese worship, and some have been brought to profess the truth.

But it is at Hong Kong, that beautiful island which now is a possession of the British crown, with its mountains looking down upon that lovely basin which separates it from the

Chinese continent—it is at Hong Kong, where the town of Victoria has sprung up almost as if by enchantment, and now extends along a mile and a half of its undulating shore—it is at Hong Kong, which had a few Chinese fishermen for its inhabitants, when it came into the possession of the British crown, and which now has above 20,000 of inhabitants,—attracted by the protection they know British justice and British law will give them—it is there that Christians are making, as they ought, their first, their earliest, and their most zealous efforts. In approaching that picturesque town, Victoria, with its high mountains rising behind it, we should see indeed what may be rather saddening to a Christian eye—we should see a Mahometan mosque and a heathen temple, both raised since Great Britain became possessed of the island. But that Mahometan mosque, and that heathen temple, raised by the zeal of the natives professing those creeds, conveys no small advantage to those Christian missionaries who are labouring there. It tells the millions of China that Great Britain is no persecuting power. It shows them that if we tolerate them in the profession of what they believe to be true, we claim the same toleration ourselves throughout their vast empire, a toleration that will be more likely to be extended to us, if they see that there is no coercion exercised towards themselves. But if you would see there a Mahometan mosque and a Chinese temple, you would see likewise several houses of prayer which have been built by Christians, you would see several devoted missionary labourers who are preaching to crowded congregations of Chinese; Mr. Shuck and Mr. Dean both have their chapels filled to overflowing. Mr. Dean often sees the Chinese obliged to stand around the door of his chapel, because they cannot find access to it. And here some few have been baptized, after giving good proof of their conversion to God. Here, under the protection of British law, the Chinese of the island are besought day after day to turn to Christ, and to seek, in the possession of the favour of God, their true and lasting happiness. Here, Sabbath after Sabbath, one hundred Chinese with Mr. Dean kneel down to worship the true God. Here I find Mr. Stanton, the chaplain of the island, is now urging with Christian zeal on his English brethren the duty of supporting these missionary efforts, and to this band of Christian brothers Mr. Maclashy and Mr. Smith, both de-

voted and able young men, have been at length sent by our own Society to co-operate in one of the greatest works ever presented to Christian enterprise.

But while I speak of what Europeans or American Christians are doing there, I must not forget the yet more important symptoms of a growing work afforded by native teachers. It is now many years since that Leang-Afa, converted by the instructions he received in the Anglo-Chinese College at Malacca, became a sincere follower of Jesus Christ. He has become a Christian author. He has written a tract on the character of the Christian religion, cut the blocks himself, and printed it with his own hands for circulation among his countrymen. But he did not manifest this zeal with impunity; he was discovered at Canton, was arrested, was fined, and was beaten. But all this persecution confirmed his zeal; and in the interior of China he has distributed Christian books at the large literary festivals, where thousands of young literary candidates come seeking for employment by the Government, who would diffuse far and wide this new-found knowledge. Leang-Afa is now an evangelist at Hong Kong, and day by day is preaching to many of his listening countrymen those truths which he has not merely assented to with the understanding, but loves with his heart. Agang is another aged Christian, who has now likewise for some years spoken to his countrymen of those truths, and with untiring zeal, day by day, does he in every house and to every family in Hong Kong, convey the same information, and urge them by all the blessings he has himself experienced, to turn to God.

Now, in every mission with which I am acquainted—in every mission, without exception, where the natives have been converted, and in their turn have begun to preach to natives, it has been the commencement of the mission's enlargement and success. All, up to that time, is obstacle and effort; but after that, it has usually followed, I perhaps might say always, that there has been an extension of the missionary sphere. And there is one most interesting fact which seems to intimate that that time is at length come for China. I will read to you an extract from the Hong Kong Gazette, dated 19th August, 1844, from that zealous missionary, Mr. Gutzlaff, in which he states as follows :—



"A Christian union for the promulgation of the Gospel, entirely and solely by Chinese, has now come to pass. The natives who were subsequently received into the Church pledged themselves solemnly to advance the Saviour's cause among their countrymen. For this purpose, five who belong to their body have gone to Canton, and are there, from morning till evening, employed in preaching the word of eternal life. Four are at present here, visiting all the adjacent regions, and spreading the name of the Saviour, by daily going about and holding meetings. One of them lately returned from T——, where he has also proclaimed salvation through the blood of Christ, met there with above thirty families, who had abandoned idolatry, and with whom the union has now entered into near contact. Several of the members do nothing else but preach, hold prayer-meetings, and distribute books; and frequent instances have occurred of some having assembled the people ten times a-day, and spoken of redeeming love. Most of these young men have formerly been teachers, and have therefore great command of their native language, so that they attract many hearers. God has also blessed their humble efforts, and besides the gradual increase experienced until now, there are above twelve candidates thus preparing for admission into the church."

In this measure of success, success of the highest kind, which God has afforded to the labours of his servants, we must surely sympathize with the deepest gratitude to God. It affords a promise of most extensive blessings in the result. Meantime the various books that have been prepared by the previous efforts of the missionaries will be becoming more extensively known and more directly useful. The Chinese Scriptures are at this time undergoing a careful revision by the united missionary body in that country. In August last no less a number than twelve missionaries assembled at Hong Kong to consult about the revision of the translation of the Scriptures. They have divided their number into distinct committees, and they expect that a careful revision of the whole sacred volume will prepare that book in its most perfect form for general circulation throughout the empire. The Tract Society has meantime been prosecuting its benevolent work; two hundred pounds having been placed by it at the service of the missionaries at Hong Kong; and these summaries of

Divine truth, these useful silent monitors, have been distributed far and wide, by tens of thousands, along the coast and among the emigrants.

But while I would here terminate this succinct narration of direct missionary efforts, I cannot close this address without adverting to another influence which may possibly be in the result, yet more extensively influential throughout the Chinese empire. India has been given, by the providence of God, to this country; and the results of English government are now beginning to be apparent there. It is perhaps that country, which of all others in the world is at this moment making the most rapid progress in knowledge and in intellect. There are many missionaries by the mercy of God scattered over its whole surface, from Cape Comorin to the Himalaya—from the valley of Assam to Guzerat, there are missionaries found every where who are successfully plying their Christian labours. But there are other influences far more powerful than theirs at work, which announce to us, I think, with the utmost distinctness, I might almost say with certainty, that the fabric of Hindoo superstition cannot long endure the shocks to which it is exposed. There are English schools established by the Government throughout the two northern provinces. Bengal and Agra are filled with them, and in the southern provinces they are multiplied; and wherever these English schools are founded, they form a large class of young men, who despise and detest the native superstitions. At every step they take in the progress of European knowledge, they see reasons for despising the faith in which they have been brought up—they cannot retain their hold of it—and these young men educating in these schools, and the teachers who instruct them, and the Baboos to whom these teachers go, and their families, are just the most influential class in India. They are the rich men, the learned men, the men employed by the Government. They are the men who will be found exercising the most important influence upon society. Nations are not changed in a day! but unless the history of India is the reverse of the history of every other nation with which we are acquainted, this influence must ere long induce, not individuals, not villages, not neighbourhoods, but whole provinces, to reject with indignation that system under which the intellect of the

nation has been crushed, and all its vices aggravated and confirmed. But let Hindostan reject its idolatry, and if we are zealous enough to give them at the same time a better knowledge, let them embrace the doctrine of Christ, though it be but nominally in the majority of instances, still it will be impossible for the idolatry of the East to endure the shock. Imagine two hundred millions of Hindoos, as intelligent as the Chinese, with their Brahmins manifesting perhaps even more intelligence than the Chinese mandarin—imagine these with one consent proclaiming to Tartary, to Caboul, to Persia, to the Hindoo Chinese nations, to China itself, to Java and to Japan, that idolatry is a lie; that they have found out the cheat of ages; that they have rejected it with one consent; and that the only true religion is the religion of Christ,—why, it is impossible that the thinking and reading men of China should not see that Budhism is just as baseless a theory, just as defunct and hateful a superstition, and that Confucian atheism is still worse. And can we not hope, perhaps it will be more rapid from the north and from the west, than even from the south and from the east,—can we not imagine that these strange tidings, conveyed to them by Hindoos that cross the Himalaya, shall do for China what already has been done by the advocates of a falser creed. The Syrian Christians in the seventh century well nigh won China to the faith of Christ. There is reason to believe that those who professed Christianity then, under the Syrian missionaries, were exceedingly numerous in China. The Jesuits, with all their falsehood, mingling with so much devoted zeal, won the ex-emperor to the truth; and the king, Chun-tchi, the Tartar conqueror of China proper, himself encouraged and supported them. The prime minister of China was once a professed Roman Catholic, and hundreds of churches rose in the province of Petchele, and even in southern districts, under the influence of the Jesuit, and then the Franciscan Missionaries. Now what a corrupter creed has done once, why may not the pure doctrines of the Gospel, aided by Him who, from the first, has by his Spirit made it effectual to men's hearts, accomplish again; nay, the very religion of China at this day,—if religion it is to be called,—the Buddhist superstition, which has thrown its chain around nine-tenths of the population, was introduced from

Hindustan, and was introduced by books. By books then still, even if our missionaries are few along the coast, may the better faith of Christ, the only true religion, make its way up their magnificent rivers, and climb even their enormous mountains, that the mountain population and the plain may together learn that grand system by which man is to be made happy in this world, while his immortal spirit is to be crowned by it in the next. And if, through the mercy of God, Englishmen are made, with their American brethren, the means of this great consummation, how may we rejoice when we think—not merely that female infants are preserved from an untimely death—not merely that the women of China, whose feet a savage jealousy now cramps, so that health, and intellect, and life itself, perish beneath the unnatural practice—not merely that they shall become the friends and companions of their husbands—not merely that the reign of law shall succeed to the tyranny of despotism, but that throughout that immense nation (a larger empire the sun never shone upon) we may hope to see that great good name, in which our hearts rejoice, every where lauded and honoured, and who is our best friend, our only Redeemer, by whose merit we are justified, upon whose love we depend, who is guiding us graciously now, and will never leave us, if we are his disciples, till he conducts us to glory, communicate, through our humble instrumentality, these momentous blessings to that enormous population.

But if the Church of Christ is to be the instrument in his hands, for accomplishing this great work, there is need of steady and earnest zeal; there is wanting able and devoted men. London should not only supply funds; London should give labourers too; and I hope this young Association, while it signalizes its zeal by stirring up the thousands of the young men of London to share in this benevolent work, so proved to be practicable as well as beneficent, to contribute of their resources, or to urge their friends to the same good work, will not fail, in the progress of time, to send forth some devoted young men of talent and power, who, just like the Missionary Roberts, now engaged at Hong-Kong and Canton, shall identify themselves with the native evangelists, and one with Chinamen, speak their language as they speak it themselves,

and throwing all their energies into this noblest of works, may give to our metropolis an honour as great as any it possesses, and show to the whole civilized world that London contains within its churches a zeal which no distance can daunt, and which no labours can exhaust.

A LECTURE,  
BY THE REV. THOMAS WARD.

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THERE is no one among the subjects announced by this Society for its Lectures, that is better calculated to awaken enquiry in young men than that on which, at the desire of the Committee, I venture to address you. The subject involves so much research, and runs through so large a period of time, that nothing can be expected or attempted beyond an outline, the filling up of which must be left to thirsting and diligent minds; the fruits of which, under heaven's blessing, must be sentiments of unfeigned thankfulness for the age and nation in which our allotment is disposed. I will endeavour to bring this outline before you under the following form:—

I. An Inquiry. What is Christianity, God's unspeakable gift to the sons of men?

II. The Question. How was it brought into Britain?

III. The state of our country which led to a revival, through the mission of Augustine and his Benedictine monks. And,

IV. The progress of heaven-born Religion in this country, from the days of Augustine to the present time. In carrying out this form, I heartily desire the furtherance of two objects;—the benefit of those from whom we hope for much in years to come; the heart-felt honour of Jesus, who trod this earth to teach us that he is *ever* near; who has gone into heaven to serve our dearest interests in the life that now is, and in that which is to come.

I. Christianity is not *Heathenism*, whose many forms bear each the stamp of *earth*:—it is not *Islamism*, whose system is thickly threaded with *sensuality*:—it is not *Judaism*; it is more, the substance of its shadows, the completion of its outline. Christianity, which bears *within itself* the impress of the skies; which shows *without*, the finger of the living God in signs and wonders and mighty works;—in prophecies, above all controul, fulfilled;—in the overthrow of ancient systems, and the establishment of *itself* by apparently the feeblest means;—in the faith, the graces, the courage, and undaunted constancy

of its subjects, consists of the doctrines, laws, and ordinances which were delivered and instituted by Jesus, the Christ, the only begotten of the Father, of whom Moses wrote, and to whom all the Prophets bare witness. In Christianity, one leading principle is laid down and often referred to, apart from which, we look in vain for the obedience of faith, the concurrent inclination, the yielding observance, the high and holy aim. That principle is given in John iii. 3, 5. A birth from *above*, a birth of water and of the Spirit, without which, with the attainments and celebrity of a Nicodemus, man must be in the *flesh*. You ask what is the essence of this spiritual birth; and from the consent of Scripture, I answer, *LIFE*; that *Life* which is in Jesus eternally, essentially, mediatorially; which he gives to the Christian by the Spirit, maintains in the world, and perfects in heaven. It is from *Life* that doctrine is clearly seen, heartily embraced, deeply and growingly experienced: it is from *Life* that the child of humility becomes a visible law of Christ, showing forth his unfeigned dependance on the blood that speaketh peace, pardon, obedience, and the fulfilment of a cheering hope to which he is begotten by the resurrection of Jesus from the dead. It is into this element that the Christian character must be resolved; in this, that Christianity is principled, Christianity which was never to be confined to time and place, which is to exist wherever a people is to be found, and to have a consummation in an approaching eternity. Bearing, however, in remembrance, that an outline only of a large subject can be given, I proceed to the question,

II. How came this gift of love and mercy to be brought into *Britain*, a small island of the sea, which, to an observer of the world, seems like an earthy fragment wrested by the hand of mighty violence from the main land and tossed into the rolling flood? We have a twofold answer to this question: one involving the favour which God has *markedly* borne to us; the other having respect to the causes immediately employed.

1. That the eye of God has beamed, from of old, propitiously towards Britain, will, I trust, be felt by every one who duly reflects upon the controul which he *immediately* exercised over apostolic inclinations as to the *direction* in which the blessings of Christianity should flow. I cannot view this controul without emotions which forced St. Paul to exclaim on

another occasion, "Oh the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out!" It is apparent from Acts xvi. that the heart of Paul yearned towards the miseries of the *East*, and there seems to have been no inclination towards the West; while the designs of our God were towards *us*, through whom, after the flow of ages into eternity, his mercy should be extended towards the *East*. Thus God's thoughts are not our thoughts, nor his ways our ways. I could best show this by the help of a good map, to which, as we have not one at hand, I would direct your notice at leisure. There, verse 6, we have Paul and Silas passing through Phrygia and Galatia, and inclined, perhaps purposing, to bend their benevolent steps towards Asia, before them on the *East*: and what was there to divert them from their christian purpose? GOD'S *prohibition*; not geographical or human hindrances. They were *forbidden* of the Holy Ghost. Next, we have them in Mysia, still hankering toward the *East*: they attempted to go into Bithynia; and why was their attempt fruitless? The Spirit suffered them not. Then what was their position? That of travellers perplexed as to the road they were to take, and anxiously awaiting competent direction. They came, God being doubtless their interior guide, to Troas, a town on the coast, where was nothing before their eyes but the wide sea and blue sky; and there, in the still night, when deep sleep falleth upon men, the favour of the Lord toward the *West* was made known to Paul: a Macedonian was distinctly seen entreating him to come over and help their wretchedness. This was the undoubted intimation of God's will. They were not disobedient to heaven's vision; they sailed for Macedonia, and there, after unwearied labour and patience, the word of the Lord mightily prevailed.

In Italy, still farther to the west but connected by the main land, the Gospel of Jesus flourished years before St. Paul was carried as a prisoner to Rome, as you may see by his epistle to that church; and the probability is, that it was conveyed thither by intercourse with Macedonians who had obtained mercy and desired that others should partake of their mercy. A powerful effect was, however, produced upon the establishment, enlargement, and communicative spirit of Christians at Rome, by the fact recorded in Acts xxviii. 30, 31, that the Apostle "dwelt two whole years in his own hired house, and



received all that came in unto him, preaching the kingdom of God, and teaching those things that concern the Lord Jesus Christ, with all confidence, no man forbidding him." From this fact we are led to see the *marked* favour which God has borne to this fragment of the earth, which he caused to receive Christianity *from Rome*, as Italy from Macedonia, Macedonia from Troas, and that under his immediate control.

2. The causes immediately employed in introducing the religion of Jesus into Britain were, in all likelihood, Roman colonists, Roman soldiery, Roman negotiators, public and private, who were constrained by the love of Christ to make known the savour of his name in every place; and so markedly was the hand of the Lord with them, that Roman idolatry sustained a fearful shock, and God, who is a spirit, received, extensively, worship in spirit and in truth. Britain was brought under subjection to the Romans by the invasion of Cæsar, about half a century before the coming into the world of Jesus, who received the worship of all the angels at his birth; and continued under that subjection till it was evacuated about 470 years after; during which time, as Camden says, how many colonies must have been transplanted, how many soldiers sent for garrisons, how many persons dispatched for negotiations! "Wherever the Roman conquers, he inhabits," is the remark of Seneca. Thus it was *here*; and *here* they established their idolatry, of which traces come to light in several parts of the country. It was but in the autumn of last year that a vestige was disclosed in the heart of this city, an evidence of the time of man's ignorance and God's forbearance, in the remains of what is supposed to have been a temple of Jupiter. When I visited the spot, Raphael's expressive cartoon of bringing the oxen to sacrifice to the supposed Jupiter and Mercury, rose vividly before the mind. *Here*, I felt, was a temple to, and I suppose, an image of the same god Jupiter; *here*, priests of Jupiter found an occupation; *here*, worshippers of Jupiter congregated together, and sang, and sacrificed to one, who is no god. They all were *men*: they had the *understanding* of a man, but it was blinded; the *conscience* of a man, but it was deadened; the *courage* of a man, but it was misdirected. O God! builders, priests, people, sacrificers, infants, women have passed away: where live they now, what their state? The glorious sun gives light to a better homage; Christianity has prevailed; yet, God be merciful to *us*. Clear it is, that when

Lucius ruled, A.D. 180, he became a Christian, served God, built churches where the people might receive divine ordinances, and advanced the sacred cause as much as he could.

We come now to another prominent period in the history of Britain, which will lead us to notice,

III. The state of our country, prior to a *revival*, by means of Augustine and his Benedictine monks. That period was the invasion of our coasts by, and the subsequent establishment of, the Saxons under the Heptarchical Government of Britain. The Saxons had their *peculiar* idolatry; and from some of the gods, whom they worshipped upon our green hills, have descended to the present time names of the days of our week. They bore an enmity to every religion but their own. This brought forth persecution against Christianity; the churches in the land were chiefly destroyed; like the early Hebrews, disciples were driven to the fastnesses of the mountains, and Saxon idolatry every where prevailed. This was the state of our country before the Pontificate of Gregory the Great; and then we see how our Lord, ever wonderful in working, in the favour which he bore to Britain, opened a way for the revival of religion among us. I go upon the joint authority of Paul, the Deacon, and the venerable Bede. They tell us that Gregory, before his advancement to the popedom, struck with admiration at the fair countenances and personal beauty of some youths exposed in the slave market at Rome, inquired whence they came, and whether their country was Christian. Learning that they were still heathen, he sighed that the prince of darkness should be master of so much beauty; and being restrained from entering upon the mission himself, he never rested till ambassadors of peace were sent to our shores, the result of which was, that, in spite of misrepresentations and long continued discouragements, Augustine, with his Benedictines, (for such they were, according to competent authority,) were borne up the British Channel, made a landing at Stonar, now no part of the Isle of Thanet; sought and obtained, preceded by pictured banners, the monks chanting the Latin Litany, an interview with King Ethelbert; was courteously heard, and made successful in his mission. This ever to be respected event affords a noble subject for composition to the historical painter. The attempt has been made, but with a drawback to success, through a departure from truthfulness in the scenery. The superstitious Ethelbert,

superstitious because he imagined that if Augustine came with any magic spell, it would have an effect upon him, under the cover of a house, attended by his court, sits correctly beneath the enfolding sky, hearkening to the missionaries from Rome, but in the back ground are the Druidical remains of *Stonehenge*, which bring associations as remote in time as there was distance in place. Druidism had passed away, perhaps, before the arm of Roman idolatry—certainly before Christianity—and the banner of Jesus is now to be planted on the ruins of *Saxon* degradation. That the mission of Augustine and his companions, who afterwards went every where preaching Jesus, led to a *revival* of religion, appears from what has been already said; and from the fact that the excellent Bertha, Ethelbert's queen, was accustomed to attend *then* an ancient *christian* church without the walls of Canterbury, and now standing, where the service was performed by the prelate, who accompanied her from France before her marriage.

We notice the favourable causes which predisposed to this revival. Ethelbert's dominions were undistracted by the sound of desolating war. Peace had reigned within its borders for near a century, and his influence was powerful over the neighbouring kings. Peace is friendly to the message of the Gospel; and in this tranquillity the doctrine of the cross found a genial soil. Ethelbert was turned from darkness to light, from the power of Satan unto God; and for the subsequent twenty years of his life, he was a living epistle of Christ, happy in himself, and labouring successfully to advance the Redeemer's honour among his subjects, and with the bordering kings. This was a *revival* of religion in England. Ethelbert is canonized by the Roman Pontiff, and there are churches in our country dedicated to his remembrance, and called by the shortened name St. Albert. Such is the name bestowed on the heir apparent to the British throne:—if it be the will of God, by whom alone kings reign, that he sway the destinies of this empire, we pray that *his* godliness be as genuine and his zeal as unfeigned as that of our first christian king.

The spots where the Benedictines landed, and where Augustine first preached Jesus, should ever wear a charm to the mind that feels, deeply feels its obligations to Christianity; and if circumstances should lead you to the Isle of Thanet, the fault will be your own if you be not greatly gainers by repair—

ing to the scenes. Leave behind you the village of Minster, once the principal parish in the Isle, where the bitter Danes gave monasteries to the flames, and put monks and nuns to the sword, and bend your steps across the level, commonly called the Marshes, where, in Augustine's days, the waters ebbed and flowed, and you will feel cut off from the world, or living in an earlier time, when patriarchs dwelt in open country, and not in towns. *Here*, in the green lands, unpartitioned by bank and hedge, are feeding flocks and herds, the emblems of contentment and confidence, which bring into the present the persons and riches of the Jewish race, their herdsmen and shepherds, contentions and peace-makings. *There* the white-bellied swallow skims across the ground with flashing wing; and *above*, the constant travel of the clouds, their shadows fitting along the grass, gather in the distance into piles, and give an ever-changing scene. Soon will Richborough, once, in Saxon times, an island, encompassed by the sea, rise upon the view, and presently the frowning ruins of the castle, without whose walls Ethelbert and his court were once gathered to hear what was commanded the missionary of God. Cultivate the power of historical association, of christian sentiment, and every travel will tell upon your personal character, your blessed hopes. *Here* dwelt Saxon households, mothers, children; *here* were Saxon idolatry, arms, and arts. On *this very* hill, parents and children dear used to walk in the breeze, and in the balmy air; from *this very* spot, to look across the flowing waters, enjoy the sight of the circling hills, and view delighted the white cliffs which break and beat back the assailing wave: all now are spirits—their bodies, *dust*, to be framed again at the appearing of Jesus Christ, whom the heavens have received until the time of the restitution of all things.

I have digressed; but for your benefit. I return to my subject, and will glance at

IV. The progress of Christ's religion in this kingdom, from Augustine's days to the present time. Although Christianity was extended and fostered under the Saxon monarchs, it can hardly be said, speaking after the manner of men, to have been firmly rooted until after the Norman invasion. In the interim, it had to dread the bursting of a gathering cloud, which, however, was driven out of sight by our presiding Lord, and a kindly day shone forth upon the land. Such was the case when the heathen Danes brought their vessels

and soldiery to English coasts, and gained the sovereignty of our country. Here the hand of that Lord, who turned a persecuting Saul into a guardian of the churches, brought the Danish king to be a nursing father to his cause. We are constrained to glorify God in the person of Canute, by nature the fiercest of his race, by grace a righteous governor of his people, a protector of the church, a maintainer of missions to the northern parts. Could I put into your hands some of his remodelled laws, you would admire his principles of equity and compassion, which, if acted upon by modern legislation, would *multiply* blessings to a favored land. I must pass, however, to the coming in of the Normans, whose success was fixed after the battle of Hastings, from whose time, through the reigns of our Edwards, and Henrys, and Richards, up to that of the eighth Henry, the faith and practice of our forefathers were those of the church of Rome. I meet with unostentatious fruits of religion in those ages, which draw forth the warm and admiring affections of the heart; which sadden the spirit, if we turn, as we must, to the present. The heartfelt and habitual piety of a Wulstan, reciting with his chaplains the high praises of God, as they journey along the heavy roads; the generosity to enemies, the charity to the indigent, which are occasionally brought out, throw fearfully into the shade the earthliness of modern days, the selfishness of present times. The reign of the eighth Henry produced a revolution in the faith and practice of this kingdom, which was established by Edward the Sixth.

It is difficult to judge of the real state of England in the early part of the former reign. By the Romanist it is invested with scarcely clouded light; by the Protestant it is covered with foulness. I must adhere to that principle which I heartily thank God I early imbibed, and which I pray may abide with me to my dying day, to seek for truth and keep it; and I think it lies between the extremes. In very many religious respects, in some of its manners, its picture may be seen in the state of Portugal at the beginning of the present century; and the evils which *there* exist in monastic establishments loudly call for reformation. I am sure your judgment will concur with this, if you look at scenes brought before the reader by the late Mr. Beckford, and in which he held a part, in his volume of "Recollections of an Excursion to the Monasteries of Alcobaça and Batalha."

In the Reformation of England, every upright mind must abhor the disposal of lands which were intended for the preservation and advancement of religion, for the enriching of royal favorites. On this step the frown of Providence has often been consequent. For the same event, he who desires pure and undefiled religion cannot be sufficiently grateful. I heartily thank God, that by the Reformation we are delivered from a faith which has not the Bible for its support, and from practices for which I search in vain, the Scriptures for authority. By the Reformation, abused as it is by those who rely on antiquity, we have the Word of the living God as the only rule of faith, the only directory of worship. We do acknowledge, and with shame, how little we have profited by our mercies; we do pray that heavenly fire may burn more brightly within ourselves; and we shall stand fast in one mind, with one heart, striving together for the faith of the Gospel.

As the disciples on the sea of Galilee had not an unruffled course, so the church in this country, from Edward VI., has had its dangers and its changes. The reign of Mary, the designs of the second James, were marked by danger; the principles of the Reformation, happily preserved in the English church by the *enforced* use of the Liturgy, have *now* shone in brightness, and *again* have suffered shades of obscurity. Read the Reformers' writings; what simplicity, strength, and clearness! They drew directly, dependently from the Word of God. Peruse the writings of the Puritans; what heartfelt knowledge, what heavenly savour from their words! Read the works of the Nonconformists ejected; a mass of human learning, the fruit of unwearied study, mingles with the religion of the soul. Come to the divines after the Restoration to the Revolution; there is elaborate disquisition, reasoning, elegance, but where, comparatively, is the *power*? Follow from the Revolution to the revival in the third George's reign; and will not truth compel us to say, the waters of the sanctuary are ebbing? Then a breathing from above came upon the church, and a living army has been perpetuated to fight the battles of the Lord.

The authenticated tables of our population show what undreamed-of changes have taken place in many of our parishes. While some have strikingly decreased in numbers, others have so largely multiplied as to render it impossible

for the strongest and most anxious Pastor to fulfil the course to which he is called, without aid. The Society\* on whose interests this lecture is appointed to bear, now affords 41 lay helpers, and 246 clerical, but what are they in respect of the demand? I intended to say *much* on the character and training of the men that are needed, but I have exceeded my bounds, and must therefore desist.

A word then in conclusion; and that, of application. Beware of resting in the attainment of *mere* knowledge: it has been ruled by authority, from which there is no appeal, that a man may have all knowledge, and yet be nothing before the eyes that weigh the spirit. Let *this* question be resolved, has Christianity, which a good God sent to our land, found an entrance into, not my *understanding* only, into a quickened conscience, into the warmest affections of my heart? Is truth received, without cavilling, with a child-like mind; it is burdensome, that when I would do good, evil is present with me; am I delighted with ordinances, because the Master of assemblies is in them; do I labour to have a conversation in heaven while I fulfil the claims of earth? Let a witness *within* yourself speak to these questions, and we will rely on our Lord to keep your feet from falling, and to preserve you to his heavenly kingdom. Then shall we see in *you*, the spirit of a single-minded Paul, forgetting things that are behind and pressing to those that are before; then there will be a growing up into Christ in all things. That Christianity may have progress *within* you, that you may be manifestly cast into the mould of the Gospel, true religion will have *daily* a place in your lives. To early prayer, neglect not to join early meditation. This will dispose you toward recollection of God in the employments of the day: and at eventide, give not sleep to your eyes nor slumber to your eyelids till you have cast up with conscience the accounts of the past hours. Invaluable are the fruits of this practice: man is clothed with humility, the blood of Jesus is endeared, the need of God's sustaining grace is felt. It is then you will enjoy peace of heart, and will enter upon the affairs of life with quietness of mind. These are the blessings I ask of God for *you*; and in their attainment, you will so pass through the temptations, the troubles, the employments of the present, as to be willing to depart when the Master calls, and to be with Christ, which is far better.

\* The Church Pastoral-Aid.

## A LECTURE,

BY THE REV. J. J. REYNOLDS.

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It is at all times delightful to the Ambassador of Christ to be permitted to speak of those deeply interesting and important matters which relate to the extension of his Master's kingdom. It is never more so than when, as on the present occasion, he is privileged to address "young men in Christ," associated together as his "soldiers and servants," to contend against his enemies, not with carnal weapons, but with those which are mighty, through God, to the pulling down the strong holds of Satan, rescuing immortal beings from his dominion, and "translating them into the kingdom of God's dear Son." Your's, my brethren, is a holy and therefore a noble warfare. The great Captain of our salvation, by whose command you are marshalled, and in whose name and strength you array yourselves on the wide field of the world, leads onward to certain victory, and although, ere the day of that consummation dawn, you may have been removed from the conflict, yet shall you share his glory; for when all enemies are subdued under his feet, when he returns in his glorious majesty, "those also which sleep in Christ shall God bring with him," and they shall "behold his glory which he had with the Father before the world began."

Be strong then and of good courage; "take unto you the whole armour of God," that not only in your single-handed conflicts with sin and Satan you may be victorious, but that as brethren and fellow soldiers you may encourage and support one another, and manfully fighting "against principalities and powers, and spiritual wickedness in high places," may "come off more than conquerors through Him that hath loved you and given himself for you." In Him is your strength; depending upon this, and obeying his command,



your happiness will be to promote his glory in all you do, and in every successful enterprise to ascribe all honour and praise to Him.

I am truly rejoiced that in your association to promote the cause of Christ at home and abroad, you have embraced missions to God's ancient people Israel, and I rejoice in this, not only because you are thereby enabled to help forward the Society for promoting Christianity amongst them; but also because I believe you cannot be prayerfully interested in their behalf, you cannot rightly regard their welfare, without yourselves deriving a direct and present blessing from Israel's God. In all we do to advance his glory there is a blessing to ourselves—a reflected blessing. In the case of the people of Israel there is not only this, but also the fulfilment of a gracious promise, "I will bless them that bless thee." You cannot "pray for the peace of Jerusalem" in sincerity and faith but you must realize the fulfilment of the promise, "*They shall prosper that love thee.*"

The subject of the present lecture is, in many respects, peculiar, and is distinguished from others of a missionary character by many remarkable circumstances. It has much in common with them; but it is invested with an interest and a grandeur that none besides can claim. In common with other objects of missionary exertions, the Jew is one among the "all nations" to whom "repentance and remission of sins were to be preached," forms a part of that accountable and immortal multitude which includes the "every creature" to whom the gospel was to be proclaimed; has, as a man, the same claim on your compassion and love as others have who "know not God nor Jesus Christ whom He hath sent;" must stand before the same tribunal and the same Judge; must be dealt with by the same impartial justice, and endure the same eternal sentence. Were this all, it should be sufficient to call forth our most earnest endeavours and ceaseless prayers "that Israel might be saved;" but there are peculiar motives to lead us to labour in their behalf—they are the *one* nation whom God chose as his own, and who are still beloved for their fathers' sakes, for the gifts and calling of God are without repentance—they are our benefactors, the chosen instruments selected to hand down to us an uncorrupted Bible, written by their inspired ancestors—they were the channel

through whom came to us, not only the Bible, but *salvation*—  
 “of them, as concerning the flesh, Christ came, who is over  
 all, God blessed for ever.”

“ They, and they only, amongst all mankind,  
 Received the transcript of the eternal mind,  
 Were trusted with his own engraven laws,  
 And constituted guardians of his cause ;  
 Theirs were the prophets, theirs the priestly call,  
 And theirs, by birth, the Saviour of us all.”\*

“ God hath not cast away his people ;” they are still preserved as a distinct and peculiar nation, and the Word of God is full of promises of mercy yet to be fulfilled to them ; the eyes of the Lord are still upon them, and in all their wanderings He watches over them and will keep them, though men may scorn them. He will restore health unto them and heal them of their wounds, though men may call them “ outcast,” and say, “ this is Zion whom no man seeketh after.” †

My duty, this evening, is not to dwell on the promises and purposes of God which are to be accomplished in their behalf ; but on the “ efforts which have been made for the conversion of God’s ancient people.” Alas, my brethren, what can we say ? we can speak of scorn and wrong, of reproach and cruelty, of persecution, of robbery, of banishment, of massacre. These were fruitful topics in the history of Israel as a sojourner in christian lands ; we can speak of dishonour done to our Master’s name and our Master’s cause, of Christianity so mis-represented to the Jew, that he justly called that which he saw bearing its name, *Idolatry*. We have heard of his calling our Lord “ the man that taught the Christians to worship idols,” and of his turning away with horror, crying, “ blasphemy, blasphemy, no woman god,” when the creature has been presented as the object of worship instead of the Creator. We can speak of the terrible results of our worldliness and our indifference, of our Sabbath-breaking and immorality, of our distractions and divisions, but of our efforts to convert the Jews, of our love to their souls, of our gratitude for their instrumentality, brief is the history. Its records are not of the united efforts of the whole Church of Christ, but generally of those of individuals ; and even in our own days, unequalled as they are in exertion for the good of

\* Cowper.

† Jer. xxx. 17.

Israel, very weak and very limited have such efforts been. We can tell of centuries when all Christendom was oppressing the Jew; we can only tell of few and slight attempts to promote his highest good.

If we go back to apostolic times, we have the bright example of the great Apostle of the Gentiles before us, and we follow him in his journeyings to Gentile cities, and find him everywhere beginning with the Jews. Even in Athens, with her large idolatrous population, we find this Apostle of the Gentiles first in the synagogue. In another Gentile city we hear him telling his countrymen that it was necessary the Gospel should *first* be preached unto them. At Corinth, at Ephesus, in Rome, the glad tidings were first proclaimed to Israel, and many thousands in these various places, as well as in Jerusalem, were obedient unto the faith. The command, "begin at Jerusalem," was not geographical, but characteristic; and thus we find Paul understood it, for, *as his manner was*, he went first into the synagogues, to open, and allege, and prove from the Scriptures that Jesus was the Christ. Multitudes of the nation believed, and for a considerable period a Hebrew-Christian Church, the mother of all Churches, existed in Jerusalem. Fifteen Jewish Bishops in succession occupied the see of St. James, and then the hand of violence drove from the holy city the despised followers of Christ.\* "The ancient Church" after Apostolic times "appears to have made no provision for preaching the Gospel to the Jews. Some few of the fathers wrote *against them* in languages which the Jews considered profane, and therefore did not read; but no systematic attempt was made by the Christian Church; individuals were moved to seek the welfare of the Jews and their attempts were blessed,"† but generally speaking, the most opprobrious epithets were applied to them, and a line of conduct pursued such as was calculated to make their prejudices perpetual. Christians knew nothing of Hebrew, the New Testament had never been translated into that language, and from the time of St. Jerome to that of Raymund Martyn, a period of nearly 800 years,

\* See Cartwright's Hebrew Christian Church of Jerusalem.

† Dr. M'Caul's Sermon on the equality of Jew and Gentile in the New Testament dispensation.

almost all the endeavours to learn from their own writings the real objections and difficulties of the Jews were abandoned. In looking into the controversial works of Christians, written to refute the errors of the Jews, we are pained by the want of kindness and love which their authors manifest. Their writings were intended, or at least calculated, rather for learned Christians than for Jews, and but too often exhibit the spirit of an enemy *to the people* as well as to their errors. The contrast between controversial writings against Judaism of former days and those of our own is beautifully remarkable, when we turn from them to those of the learned and able Doctor M'Caul. In his heart dwells a deeply rooted and imperishable love for God's ancient people. For them he entertains the highest respect. In that instructive and able work, the *Old Paths*, and indeed, in all his writings, and in all his conduct, he breathes towards them a spirit of affection and regard which will win the attention, and has, through the divine blessing, in many instances won the heart.

Efforts were made at different times by individuals, and by portions of the Christian Church, and we find that they were not without success, and that there never was a time when God did not take out from amongst the people "a remnant according to the election of grace." "But until the time of Reuchlin in the fifteenth century, no attempt appears to have been made to translate any part of the New Testament into Hebrew, that the Jews might read and believe that Jesus is the Christ, the Son of God. This may appear of comparatively little importance, as, since the Reformation there have been vernacular translations in the Protestant countries where they lived. But it must be remembered, that it is not a century since even the European Jews generally began to read the languages of the countries where they live. In Poland but few have learned to read Polish. The vast majority of these can only read Hebrew and Jewish; and even in this country, it is not a rare thing to find Jews and Jewesses who cannot read English, though they can speak it."\* Until the Jews' Society undertook the work, the New Testament had never been circulated in Hebrew, and we look in vain for any systematic united efforts to preach the gospel to the Jews.

\* Dr. M'Caul's Sermon.

Take one instance of the method adopted to teach Christianity to the Jews, and its effects—"It is related that the Jews in Hungary in the year 1650, wearied and perplexed by the miseries of a captivity protracted through sixteen centuries, resolved to hold a national council for the complete investigation of the question whether the Messiah were already come.

"The plain of Ageda, about thirty leagues from Buda, was selected for the Assembly. This place was chosen on account of the war between the Turks and the king of Hungary, both parties having given the nation permission to convene in this part of the country. Three hundred of the most eminent rabbies, and a vast multitude of other Jews assisted at the council; and Zechariah, of the tribe of Levi, was chosen their president and speaker. After the assembly had excluded all who could not prove themselves of Jewish origin, the president thus proposed the following question: 'We have convened in this place to examine whether the Messiah is really come, or whether we must still expect his appearance?' Some professed themselves inclined to believe that He had already come, since the calamities which their nation had suffered during a series of ages could not be owing to their idolatry, a crime which they had carefully avoided since their return from the Babylonian captivity.

"But the majority of the council agreed that the Messiah had not appeared, and that his delay was owing to their sins and impenitence.

"They next debated in what manner their long expected Deliverer would manifest himself; and readily agreed, that He would appear as a mighty conquerer, and deliver them from all foreign dominion.

"After the Session had continued six days, a learned rabbi, named Abraham, strenuously urged upon the council the necessity and propriety of strictly examining into the pretensions of the Christian Messiah, Jesus of Nazareth.

"The pharisees, who over-ruled the assembly, answered, that He could not be that distinguished personage, because He appeared in a humble and despised state; but the Messiah was to manifest himself in a glorious and triumphant manner.

"Abraham, who was dissatisfied with pharisaic reasoning, strongly insisted upon Christ's miracles, and asked by what power He could perform them?

"Zebedee, one of the chiefs of this sect, answered that 'he wrought them by the magic art.' Abraham replied, that 'no magic art could give sight, hearing, and speech to those who were born blind, deaf, or dumb.'

"It appears, that in consequence of the remonstrances of this learned rabbi, some Christian priests were admitted, and asked to explain the nature and grounds of their faith. These priests were Roman Catholics, who, not contented to prove that Jesus Christ was the Messiah, began to extol the worship, ceremonies, and authority of their church. The council, highly irritated, exclaimed, in a tumultuous manner, 'No Christ! No God-man! No intercession of saints! No worship of images! No prayers to the Virgin Mary!'

"They also rent their clothes, and cast dust upon their heads, crying, 'Blasphemy! Blasphemy!' in this manner they broke up the assembly, and refused to receive any further information respecting Christ."\*

I am afraid we shall find that very few have been the scriptural efforts made by Christians to convert the Jews. "It was the practice, from the earliest times to the fourth century, to observe the Jewish Sabbath as a holiday, as some suppose, in order to facilitate their conversion; but the Church of Rome, which soon displayed a decided hostility to the Jews, made it a fast day, that the separation might be marked and strong. The council of Laodicea completed this work, by ordering the gospels to be read instead of the Jewish lessons, and by compelling Christians to work on the Sabbath. The council of Elvira, and several succeeding councils, forbade all familiar and friendly intercourse with the Jews, under pain of excommunication. Stephen Langton, Archbishop of Canterbury, and Hugo de Velles, Bishop of Lincoln, extended this decree still further, for they denounced the same punishment upon any one who should hold communication with the Jews, or even sell them provisions; and to crown all, a decree was made, forbidding them to enter any Christian Church."† These acts were not likely to promote the spiritual welfare of God's ancient people.

Yet notwithstanding all this, we must repeat what we have before remarked, that God has always had a people amongst

\* Adams's History of the Jews.

† Dr. Mc'Caul's Sermon.

his ancient Israel. "We have the testimony of St. Jerome, who died about A.D. 420, that the church of the circumcision or Jewish converts continued and was numerous in his time. He describes them as existing in all the synagogues of the East; and though he was strongly opposed to their zeal for the law, he bears witness to their orthodoxy. He says particularly, that they rejected the traditions of the Rabbins, and believed in the deity of the Lord Jesus Christ. In the beginning of the fifth century we read of the conversion of the Jews in Candia; in the sixth, of the Jews of Borium in Africa; in the seventh, in Cyprus and other places; in the ninth, of some in France; in the eleventh, in Germany; in the twelfth, in Germany, Spain, Normandy, and England. One of the rolls in the reign of Henry III. contains the names of five hundred Jewish converts. Two of the most learned men of the fourteenth century were converted Jews—Paul of Burgos and Nicholas de Lyra. The latter was the great precursor of the Reformation; from him both Wickliffe and Luther learned the true mode of interpreting the Bible."\* Hence it has been said—

"Si Lyra non lyrasset,  
Lutherus non saltasset."

"If Lyra had not harped on profanation,  
Luther had never planned the Reformation."

"Tremellius, the friend of our own Reformers, and whose translation of the Old Testament, is one of the best extant, was a converted Jew." In Hamburgh, in 1690, a learned Rabbi, named Esdras Edzard, embraced Christianity, and laboured assiduously to convert his brethren. Of him Bishop Kidder, who corresponded with him, says, "He has been an instrument of converting more Jews, including many Rabbins, than have perhaps ever been converted by any one person in the world since the age of miracles."†

"Above a century ago, Wolfius, in his *Bibliotheca Hebraica*, was able to enumerate more than a hundred Jews who had written in defence or illustration of Christianity."‡ In 1232 King Henry III. erected for Jewish converts a place of refuge whither they might go, and appointed them a certain maintenance. The house was situated in Chancery-lane, (then

\* Dr. M'Caul's Sermon.

† Kidder's *Messiah*, Part iii. p. 197.

‡ Ibid.

called New-street,) and subsisted many years by the name of the Converts, or Converts' House. It is now the Rolls Court, and the original charter appropriated it to Jewish converts, with a certain daily maintenance, arising from the property of one John Herbeton, all of which (with the exception of a garden which was given to the Bishop of Chichester, now called Chichester Rents,) was set apart for this purpose; and all escheats from felony or any other cause, in the city of London, and the suburbs within the liberty of the city were given for this purpose.

The king had before him the example of two of his subjects, who had opened similar asylums for Jewish converts. In 1213, Richard, Prior of Bermondsey, built a house called the Hospital of Converts, in honour of St. Thomas; and another is mentioned as having stood near the Jewry, where they were accustomed to be lodged.\*

Few were the efforts in this country for their good; general, constant, those to rob and oppress. After a series of acts of cruelty they were all banished; and in one day, 9th October, 1290, Edward I. drove more than 16,000 helpless Jews from his inhospitable shores. For 350 years none of that nation were permitted to dwell in our country. In the time of Cromwell they returned; but still few men cared for their souls. We find individuals at different periods pouring forth their hearts' earnest desires for Israel's good. George Herbert thus gives expression to his feelings—

" Oh, that my prayers—mine, alas !  
 Oh, that some angel might a trumpet sound,  
 At which the Church, falling upon her face,  
 Should cry so loud, until the trump were drown'd,  
 And by that cry, of her dear Lord obtain  
 That your sweet sap might come again !" †

Archbishop Leighton, in his sermon on Isaiah lx. 1, remarks, " They forget a main point in the Church's glory, who pray not daily for the conversion of the Jews;" and so doubtless many of God's true children would be found praying for Israel's good.

Bishop Kidder, in that noble work, " A Demonstration of the Messiah, in which the Truth of the Christian Religion is proved against all the Enemies thereof, but especially against

\* Tovey, pp. 92, 93, 94.

† Herbert's Poems.



the Jews," manifests an anxious desire for their conversion, and suggests means by the adoption of which, much, he believed, might be effected. We do not agree with the venerable prelate in some of the means suggested, whilst we admire the piety and the enlightened zeal which led him to desire their conversion, and to spend so much time, and labour with so much assiduity, in defence of the religion of the Lord Jesus Christ.

I will now proceed to notice two remarkable efforts made in the last century to promote the conversion of the Jews; one by the Callenberg Institution, the other by the United Brethren.

The Callenberg Institution derives its name from John Henry Callenberg, Professor at Halle in Saxony. In a German pamphlet published in 1732, and afterwards translated and published in English in 1734, he gives a short history of an attempt to bring the Jewish nation to the knowledge and practice of the truth of the Gospel. The author, in giving an account of the origin of the Institution, states that a Protestant Divine, who died in the 80th year of his age, gave him a small manuscript which he had composed, containing an affectionate treatise, adapted to the genius and written in the usual language of the German Jews, *i. e.*, a mixture of German and Hebrew. This tract Professor Callenberg published in 1728, and it gave rise to the printing several other useful works of a similar description. The encouragement which he then met with was so great, that it led to the formation of an institution whose objects were—

1. The establishment of a printing press;
2. Provision for proselytes and catechumens; and
3. The appointment of students as travelling Missionaries to the Jewish nation.

Christians were now beginning in a right way. Useful works were published in languages understood and read by the Jews; a home was provided for those who had become outcasts for Christ's sake: and the love of Christianity melted by its benign influence the prejudices of many, who were then brought into the fold of Christ.

After enumerating the hindrances on the part of the Jews, Professor Callenberg mentions the following as arising from Christians—

1. Dissensions amongst themselves;

2. The intolerance and idolatrous ceremonies of Papists ;
3. The wicked lives of both Protestants and Papists ;
4. The destitute condition of proselytes, in consequence of the persecution which they encounter upon their conversion ;
5. The distrust with which they are constantly treated by Christians.

This institution, which was eminently calculated to promote the great and noble object for which it was established, was suppressed by the Prussian Government in 1792. Its funds were appropriated to other purposes of a benevolent and Christian character ; but the Callenberg Institution ceased to labour for the conversion of the Jews.

The other remarkable effort made for the conversion of the Jews in the last century is recorded in the periodical accounts of the Missions of the United Brethren. In the year 1738 Leonard Dober, one of the most devoted Missionaries sent forth by the Brethren, felt an earnest desire to labour for the conversion of the Jews. For this purpose he repaired to Amsterdam, and hired a lodging in the so-called *Juden-Hock*. Here he and his wife dwelt in great poverty, diligently seeking for opportunities of spiritual intercourse with the Jews, and meanwhile commending their cause to the Lord, with prayers and many tears, and waiting with patience and hope, till he should grant them an entrance among that people.

Count Zinzendorf always manifested the highest respect for the Jews, for the reasons assigned by the Apostle Paul in his epistle to the Romans—on account of the covenant which God had been pleased to make with them in the days of old, “because to them had been committed the oracles of God,” but chiefly because “of them according to the flesh Christ came, who is over all, God blessed for ever.” He therefore always treated the Jews with much tenderness and regard, whenever he met with them in christian or in heathen lands. Some of them joined the Brethren’s Church. The Count sought to keep alive amongst the Brethren a desire for the salvation of Israel, and introduced a prayer to that effect into their church litany ; it was this—“Deliver the ten tribes of Israel from their blindness and estrangement, and make us acquainted with their sealed ones. Bring in the tribe of Judah in its time, and bless its first fruits amongst us, until the fulness of the Gentiles be come in, and so all Israel be saved.” The Jewish Intel-

ligence for September, 1838, contains a deeply interesting account of the labours of the Brethren amongst the Jews.

I have referred to these two instances in order to point out the different spirit in which Protestant Christians approach the Jews, the different mode which they adopted to bring before them the truths of Christianity. Both attempts were owned and blessed of God; both proved that he was willing to receive the Jew as well as the Gentile who should truly seek Him, and that the same means are effectual in the conversion of the one as of the other.

It has been reserved for our eyes to see and our ears to hear what men of by-gone generations never hoped for. It is our privilege to see true Christians almost every where awaking to a sense of their duty towards Israel. The present century has witnessed the commencement of efforts which have been continually enlarging, the employment of an instrumentality which has been signally blessed. The London Society for promoting Christianity amongst the Jews has been the chief agency employed for effecting amongst God's ancient people more than had been accomplished since primitive times.\* This Society originated in 1809; it was composed, in the first instance, of members of the Church of England and Dissenters. Under this joint management it went on for a few years; difficulties arose, debt was incurred to a large amount, and the very existence of the Society was threatened. The particulars respecting this critical period in the history of the London Society are to be found in its Reports. God raised up a friend in the benevolent and munificent Lewis Way, who devoted both his fortune and his life to the cause of Israel. At the period of difficulty referred to, he gave upwards of ten thousand pounds towards paying off the debt of the Society, which then became ex-

\* Other Institutions have arisen, having in view, more or less directly, the spiritual welfare of the Jews. On the Continent there are Societies at Berlin, Posen, Basle, Bremen, Amsterdam, &c. The Church of Scotland established missions to the Jews a few years since. The Missionaries whom it employed left that church, and now stand in connection with the Free Church. Both these communities have now Missionaries to the Jews. There are also other societies existing in England, whose object is either the temporal or spiritual welfare of the Jews, or both. Efforts are also being made in America for ameliorating the condition of the Jews.

clusively a Church of England Institution, and its managers were elected from the members of the Church alone.

We do not profess to give a history of the Jews' Society. This has been the chief instrument employed in these latter days to make known the gospel to the Jews. This Society has now thirty stations in different parts of the world ; three of them are in England, four in Palestine, two in Syria, two in Persia, one in Africa, and the remainder in Europe. It has its schools both in London and on the Continent. There are a hundred Jewish children in the schools in London, who are clothed, boarded and educated, and who afterwards go out either as apprentices or servants. In Posen there are six schools, having an average attendance of upwards of four hundred children. The holy Scriptures, both of the Old and New Testament, are published in Hebrew by the same Society ; the Litany of the Church has also been translated into that sacred language, and, every means likely, under the blessing of God, to be effectual, has been adopted. A kindred Society, *The Jewish Converts' Operative Institution*, has been a very efficient auxiliary in this great and arduous work. It has received many a poor Israelite within its doors, taught him a trade whereby to gain his livelihood amongst Christians, or led to his being engaged in a more important sphere of duty.

No longer is Christianity presented to the Jew, simply as idolatry ; no longer only as a system which seems to inspire its adherents with hatred to his nation ; but in many lands it impresses him with its own true character of love. On the holy hill of Zion, in the metropolis of the Jewish world, a band of Christians, Jews and Gentiles made both one in Christ,—the liturgy and worship of the church of the first amongst Gentile nations,—those attendants on Christianity, compassion for the poor and sympathy with the afflicted, speak to the heart of the once only despised Jew, and lead him to enquire what is the true character of the religion of Jesus. Ministering in the temporary church which has been there fitted up, the Israelite beholds one of his own nation exalted to the highest office in the Christian Church, and has thus the greatest possible proof that Protestant Christians honour and love the Jews. The missionary Ewald, himself an Israelite according to the flesh, thus speaks of the Bishop's entry to Jerusalem :—  
“ It made indeed a great impression on the inhabitants of Je-

rusalem. And why? Not because a new Bishop had arrived; but the impression was produced by the fact, *that a son of Abraham* was selected as a Bishop of the Church of England at Jerusalem. The Jews were glad indeed to see one of their own nation amongst them occupying so high an office."

On Easter Sunday last\* there were no fewer than sixty-four communicants on Mount Zion. This band of Protestant Christians—the hospital for the afflicted poor of Israel—the College and School of Industry, all bear witness for Christianity, and present to the Jews, to the ignorant and superstitious professors of Christianity, and to the followers of the false prophet, a scene unequalled in that "trodden down" and unhappy city.

We must not omit the mention of the remarkable circumstances connected with the establishment of the Bishopric of Jerusalem. "His Majesty the King of Prussia proposed the appointment of a Bishop for Jerusalem, and made it the subject of a special mission to our beloved Queen, and of a particular communication to the Archbishop of Canterbury." His Majesty had in view in this establishment the spiritual good of the Jews and the promotion of union amongst Protestants. "One main object was to make known the Gospel to God's ancient people. The mind of the king was first directed to Jerusalem by the mission to the Jews, and the attempt to build a Protestant Church there;† and his Majesty says in his instructions drawn up at the time above referred to, 'Should not in particular, at the present moment, this be the loving thought of him who governs the Church, that in the old land of promise, on the stage of his earthly life, not only Israel might be brought to the knowledge of salvation, but that also the different Protestant communities, built upon the eternal foundation of the Gospel, and on the rock of faith in the Son of the living God, forgetting their separations, conscious of their unity, might tender to each other, over the tomb of the Saviour, the hand of peace and concord.'"‡

Our gracious Queen, (whom may God long preserve and richly bless,) and the heads of our Church, readily assented to the proposal of the King of Prussia, and thus was established

\* 1845.

† See Sermon preached by Rev. Dr. M'Caul, at the consecration of the Bishop of Jerusalem, Nov. 7, 1841.

‡ See Jewish Intelligence for March, 1845, where the instructions of his Majesty are given entire.

for high and holy purposes the Protestant Bishopric of Jerusalem. Thus after many centuries, an Israelite is restored to the land of his fathers in honour, and that honour arising from his belief in the true Messiah.

The results of the efforts made in behalf of God's ancient people are far greater than we could have anticipated. Besides the great numbers who have publicly confessed their faith in the Lord Jesus, very many are fully convinced of the truth of Christianity, and, unknown to their brethren, believe in Him of whom Moses in the law and the Prophets did write. Upwards of 20 Clergymen in our own Church are believing Israelites, and more than 100 in Germany, are preaching the Gospel of Christ. Men of great learning and talents from among Christian Jews, fill professors' chairs in some of the Universities on the Continent. Thirty-nine of the Missionary Agents employed by the Society, are believing Israelites, and many are also engaged by other Societies. The state of the Jews in all countries is also very remarkable. In France and Germany, vast numbers demand a reform in the services of the synagogue. In England, they are divided into several parties, one of which is desirous of considerable alteration in the services of the synagogue, and a less strict adherence to Rabbinism; another exclaims against all changes, and desires that things should remain as they are. A large and influential party have expunged from their liturgy every acknowledgment of the Talmud; these have separated from their brethren and meet in a synagogue of their own. In the discourse delivered at the consecration of their synagogue, the principles and reasons which have guided them in the important step which they have taken are fully and clearly stated by their minister: one of these is, that they recognize the writings of Moses and the Prophets as alone of divine authority; and whilst they reverence the sayings and venerate the piety of their wise ancestors, they "solemnly deny that a belief in the divinity of those traditions, written in the Mishna and Talmuds, is of equal obligation to the Israelite with the faith in the divinity of the Law of Moses." "For us Israelites," the minister adds, "there is but one immutable law,—the sacred volume of the Scriptures, commanded by God to be written down for the unerring guidance of his people until the end of time." On the nature of prayer and

on the religious education of females, the minister also speaks in forcible terms ; and no Christian can read that discourse and not rejoice in the truths and principles which it advocates, and the prospects which it opens, or not hail it as a movement of a most important and encouraging nature.

Of Poland, that stronghold of Modern Judaism, whose Rabbis are celebrated for their learning, and where the Talmud is so universally studied, and retains so firm a hold upon the affections of the people, the Rev. Dr. M'Caul, who visited Warsaw last year, says, "Poland still continues the same rich and boundless field of labour that it ever was, the labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards Christianity. The missionary journeys this last summer were particularly successful. In every place, crowds of Jews assembled in the Missionary's lodgings to hear and dispute ; and thousands of books and tracts were circulated."

Writing respecting Germany, the same devoted friend of Israel says, "Every thing I saw and heard led me to believe that the day of Israel's visitation from on high has advanced far beyond the dawn. The Jewish mind is thoroughly roused : all are striving after something, they know not what. In the great struggle many fall away to infidelity, but many also find rest for their souls in the promises of the Gospel. The number seeking baptism is very great." Even in the number brought into the Christian Church there is much, very much to encourage us, but the result does not end here. A great preparatory work is being accomplished—the way of the people is being prepared in obedience to the command, "Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones, lift up a standard for the people. Say ye to the daughter of Zion, behold thy salvation cometh, behold his reward is with him and his work before him."\*

Yet even now what are the efforts which have been made ? Alas, how inadequate, how few ! There are seven or eight (it may be ten) millions of Jews in the world, scattered amongst all nations ; in most of which it may be said, this is Zion whom no man seeketh after ! Where are the love and zeal of the Church, when so few labourers are sent forth, when so few are willing

\* Isaiah lxii. 10, 11.

to go forth to "the lost sheep of the house of Israel?" Our efforts and our obligations form a painful contrast; the former are so poor, so almost nothing in comparison of what they should be; the latter are innumerable, and have been accumulating for centuries. If then we rejoice, it can only be that our merciful and gracious Lord condescends to own even the feeblest agency, and by the weakest instrumentality accomplishes some of his purposes of love. Thus He encourages us, and beckons us onward. Thus too He removes the last refuge of unbelief and indifference, and to his positive command and his gracious promise, adds encouragement to gladden our hearts and strengthen and enlarge our hopes.

They who are engaged in this high and holy cause need your prayers. Let them have them. Forget not "this main point is the church's glory," but "pray daily for the conversion of the Jews;" and pray especially that the Lord would send forth more labourers into this portion of his harvest field.

We often speak of this as a period remarkable for its missionary spirit; but not justly so, except in contrast to a past, when no missionary efforts were made in behalf of either the Gentiles or the Jews. Very few of our young men are willing to devote themselves to this most honourable of all services, and go forth to preach to God's ancient people the unsearchable riches of Christ. The votaries of superstition and idolatry—the young men of the Romish community can go forth in vast numbers to the East and to the West, to the North and to the South, to extend the evil influence of the corrupt system of Rome; but our young men, the students of our universities, and our other intelligent and well-educated youth, shrink from the task, and prefer the ease and the comforts of home to thus advancing the glory of their Lord. Jewish apostles went forth, not counting their lives dear unto themselves, enduring innumerable hardships, exposed to the most cruel persecutions,\* counted as the offscouring of all things; went forth, to be beaten, imprisoned, tortured, slain with the sword, by wild beasts, by crucifixion, for the sake of their Lord and Saviour, and in the execution of their commission to "preach amongst the Gentiles repentance and remission of sins in his name." But in our days, few, alas! offer themselves willingly even to preach to that nation from

\* 2 Cor. xi. 22—33; 1b. vi. 5, et seq.



whom came prophets, apostles, and the great Redeemer of mankind.

My brethren, where are our faith, our zeal for our Master's glory,—where are our love to God and love to man? Has God forgotten to be gracious, has his Gospel lost its power, have immortal spirits ceased to be of more value than a material universe, has any new revelation told us that he that believeth *not* shall be *saved*, that we rest supine and come not to the help of the Lord against the mighty, to the rescue of poor perishing immortals from the damnation of hell? Pray then, that from amongst your own selves, there may be sent forth shepherds, to seek the lost sheep of the house of Israel, and that God may pour out upon his whole Church so largely the spirit of love and holy zeal, that multitudes may be ready to exclaim, Here are we; send us.

Lastly, we need your exertions. If efforts are to be enlarged, means must be afforded, and therefore we would say, as you go on to abound in exertions for the spiritual good of our fellow countrymen, at home and in our colonies, and for that of poor untaught and benighted heathens, so also abound in your labours for this cause, remembering the gracious promise, given to those who seek the good of Israel,—“Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.”\* Even now we may rejoicingly say, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth.”† In the day of her triumph, it will be our unspeakable joy, to hear the long despised and oppressed people, and their long desolated city addressed in the prophetic call to triumph and to glory,—“Break forth into joy; sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the world shall see the salvation of our God.”

\* Isaiah lxvi. 10—12.

† Isaiah lli. 7, 9, 10.

## A LECTURE,

BY THE HON. & REV. H. MONTAGU VILLIERS, M.A.

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MY CHRISTIAN FRIENDS,

I rejoice very much that in the providence of God I am permitted to meet you on the present occasion. I felt disappointed that at the period appointed for the opening Lecture, circumstances prevented me from addressing you; I am bound to add that they arose from a mistake over which I had no controul. But I knew that I was leaving the duty in the hands of a substitute fully competent to do the work; and I am sure if you heard the lecture at the time, or have subsequently read it, you will agree with me, the Society lost nothing by the exchange of Lecturers. I am truly thankful for the edification I derived from its perusal.

The subject on which I have at present to address you is somewhat difficult, because from its very nature it does not necessarily force itself upon the attention of a Christian minister, whereas he cannot escape from those which relate to the heathen or the Jew. Still there are certain broad principles which will naturally suggest themselves to a benevolent mind, and which, when considered, will lead us to see very clearly the claims which our fellow countrymen abroad have upon our Christian sympathies.

In speaking on this subject I am requested to direct your attention not so much to the condition of the people in the British possessions abroad, *i. e.* in our colonies, as to the state of our countrymen in foreign lands on the continents of Europe and South America. The subject appointed for this evening's lecture is, "THE CLAIMS OF OUR FELLOW-COUNTRYMEN ABROAD ON OUR CHRISTIAN SYMPATHIES."

Now, in the discussion of this subject, there appear to be three points which deserve our consideration:—

I. WHAT ARE THE WANTS OF OUR FELLOW-COUNTRYMEN ABROAD?

II. WHAT ARE THEIR CLAIMS?

III. WHAT MUST BE DONE IN CONSEQUENCE OF THESE WANTS AND CLAIMS?

I. THEIR WANTS. These can only be arrived at by a statement of FACTS. Now, in considering the facts which, from various sources, have come before me, I think that they may be arranged under two heads; first, *the numbers of our countrymen abroad*, and, secondly, *the dangers to which they are exposed*.

First, *with respect to numbers*. We shall find that our countrymen abroad are far more numerous than we should at first be inclined to believe. I am informed that there are upwards of 60,000 English in France alone. Some of our countrymen are led to settle abroad by the vast extent of English commerce. France, Spain, Portugal, Russia, Turkey, South America, are all countries which, on this account, abound with English residents. Besides these, there are Englishmen employed as clerks in counting-houses and as servants in families. Others are attracted to foreign lands by the *high wages* which are given in consequence of the known superiority of English workmen in various departments of manufacturing industry. Thousands are thus congregated, especially in France. The silk and cotton manufactories, the formation and management of railroads, all cause a vast influx of English engineers, English workmen, English mechanics, and their families.

Another reason why such large numbers of our countrymen are found abroad is, that many are induced to visit foreign lands for the sake of economy, others on account of health, others for education, and many for mere pleasure. Thus nothing is more common than to hear persons who have travelled abroad exclaiming on their return, "We met English in numbers wherever we went."

We may gather from this, as well as from the facts enumerated, how naturally we may expect THAT THE WANTS OF OUR FELLOW-COUNTRYMEN WILL BE GREAT in consequence of the great numbers in which they are found abroad. But let us now consider,

2. The *dangers* to which our countrymen are exposed. These may be said to arise both from the THE ABSENCE OF GOOD and from THE PRESENCE OF EVIL. In many places there is *no Gospel ministry whatever*. And thus, not only is there the absence of that which, if we believe the Bible, is the distinguishing means of grace, the chief instrument by which God saves souls, that which God specially applies to regenerate the unconverted, that which St. Paul describes, in

fact, as the foolishness of preaching, by which it pleased God to save them that believe; not only is there the absence of that which is described as the power of God unto salvation to every one that believeth: but besides this there are indirect means of receiving good which are lost; *e.g.* there is none of the moral influence which a *decently* moral—a *decently* moral people imperceptibly but firmly maintain over each other, and which is certainly marked in our own Protestant land—there are none of those means (which though but means) have been found so useful in making known that which teaches men to “deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.” These means are lost in a great measure to our fellow-countrymen abroad. They are in many instances entirely destitute, and in other cases but insufficiently and inefficiently supplied with that faithful preaching of the Gospel, and with those other means of grace which we possess so largely at home.

But the absence of good is not the only danger to which they are exposed: there is also, on the other hand, the *presence of evil*. Our countrymen are surrounded by Roman, Mahometan, and even Heathen superstition; all of which must exercise a most injurious influence over their minds, when not counteracted by the grace of God. Man’s nature is such, that if not stirred up continually, he falls asleep, sinks into a state of spiritual apathy, and then the enemy comes in and sows tares.

To confirm what I have said, I propose reading a few extracts, which I trust will serve not only to interest you, but also to enlist your Christian sympathies and exertions on behalf of those to whom they refer. The first is from the British chaplain of Buenos Ayres, in South America, the Rev. Dr. Armstrong.

“If the English be not by some means held or retained in the fold of their national religion, they will gradually fall away, and become incorporated into the Romish Church, or sink into ignorance and Deism. Many rather than not have their children baptized have had this sacrament performed according to the Romish form; and others who have united themselves in marriage to natives, have made a nominal profession of the Popish faith, and been married in that church. The repugnance which the English almost naturally feel to the superstitious and idolatrous ceremonies

of Popery, from familiarity with such scenes, and in the absence of all appearance of their own more solid and scriptural forms, become greatly lessened, and they generally fall into the lax and sinful habit of the country, with regard to the observance of the Lord's day, attending the theatre with their families on the Sunday evenings, with as little compunction as those who have been accustomed to such desecrations from their infancy. If then it be necessary to preserve the English expatriating themselves to those countries from the errors and evil practices of the Romish Church, it is absolutely necessary that their own purer form of divine worship should be introduced therein for that purpose."

The next is also from South America, from the letters of British Consuls at the respective places.

"At Lima and Callao the average number of British residents is 200, but there is no English minister at either of those places, nor indeed in any part of Peru, though its mines give extensive employment to British capital.

"The Consul mentions Arequipa and Taend and other places in the republic needing an English chaplain. At Mexico there are 100 of our fellow-countrymen, and in the whole republic there are at least 500, but there is neither Protestant Church nor Minister. At Havanna there are sixty resident British merchants and families, but they are entirely destitute of Christian instruction. At Alexandria, the scene of the labours of St. Mark, St. Athanasius, and many other primitive Christians, the Roman Catholic and Greek Churches are amply provided with accommodation for divine worship, but the English, in number about 150, have neither church nor minister."

The next is an extract from a work by the Rev. Mr. Dewar, the Chaplain to British residents at Hamburgh, showing at once the *insufficiency* of accommodation, and the presence of ungodliness to which the English are exposed. He gives this truly affecting description of the continental Protestants.

"In Hamburgh and its suburbs there are five parish churches and two smaller localities, which, since the great fire, have supplied the place of the three destroyed. The congregations attending all the services at all these never, I am told, except on one or two of the great festivals, amount to 10,000 in number, so that the remainder of the enormous population, amounting to 150,000, pay no manner of worship to their God. So rapidly has the population increased, that whereas in the year 1826, the

number of births was 4,000, in 1842 it amounted to 5,000, and yet in the latter year the number of communicants, or rather communications, was 10,000 less than in the former. One parish with more than 40,000 inhabitants, has but a single church; and there has never been a complaint made that there is a want of church accommodation, there has never been a wish expressed, that more room should be provided for those who might thereby be induced to assemble for public worship. The parish in which I reside, numbers 15,000 souls, and in the only place of worship which it contains, there is but one service on each Lord's-day, performed by a single clergyman. And Hamburgh in these matters does not furnish a low standard, when compared with the rest of Germany. As philosophy has been less cultivated, so does religion seem to flourish more than in most of the other populous cities. . . . .

"Geneva, the seat and centre of Calvinism, the fountain-head, from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrines and practice than ever Rome fell. Rome has still superstition; Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of 25,000 souls, at the only service on the Sabbath-day, there being no evening service, I sat down in a congregation of about two hundred females, and twenty-three males, most elderly men of a former generation, with scarcely a youth or boy, or working man among them. A meagre liturgy, a sermon, which, as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an ingenious essay on Mosaic Chronology, a couple of psalm tunes on the organ, and a waltz to go out with, were the Church service. In the village churches along the Protestant side of the lake of Geneva, spots especially intended, the traveller would say, to elevate the mind of man to his Creator, by the glories of the surrounding scenery, the rattling of the billiard-balls, the rumbling of the skittle trough, the shout, the laugh, the distant shots of the rifle clubs are heard, during the one brief sermon on Sundays, delivered to very scanty congregations, in fact to a few females, and a dozen or two old men."

The next is from a French Protestant Minister, Marzials, who was lately in this country for a short period .

“The English population of Lille now amounts to 500 souls ; at Arras, 24 miles from Lille, there are from 80 to 100 English. In summer, at Cassel, 24 miles from Lille, there is a floating population from 100 to 150. Round Lille, in the neighbourhood, there are from 90 to 120 English people. In general these Englishmen are poor workmen. Their moral state is not easily sketched ; they are what can be expected from people who are not preserved by any ties, and who have every facility to feed without any restraint, the most wicked propensities of the human heart. It is to me very often a question whether the natives are as bad as your fellow-countrymen in the north. We have established a neat small chapel in the part of the town most inhabited by the English. They have themselves raised, with a great deal of trouble, the sum necessary for the fitting up of that small place of worship.”

M. Marzials then states the efforts he is making to supply the spiritual wants of our countrymen, and urges the necessity of a catechist to carry on a system of domiciliary visitation similar to that pursued by the agents of the London City Mission, or Scripture Readers' Society.

Again, I will read an extract from a letter by an English Chaplain in Belgium :

“Many of our countrymen are connected by marriage or otherwise with Romanists, others have resided here many years, and putting religion out of the question, they have become decidedly un-English in their habits, sentiments and feelings.”

The next is from a pious British merchant, giving an account of the English residing at Lyons and at Calais, immediately opposite our own shores. He says—

“The number of resident English is between 200 and 300 engaged in the different employments of silk weaving, lace making, and the steam boat service plying on the Rhone and the Saone. Their spiritual state is most distressing, they are at present without any religious service whatever, and they have no means of obtaining the administrations of the Sacraments in their own tongue. For years an occasional service by English ministers passing through Lyons is all that they have been able to obtain.” “Our countrymen arrive here with almost a trifling knowledge of the language, and finding no place of worship where they can hear the Gospel in the lan-

guage that they understand, they soon fall into the numerous temptations by which they are surrounded. They first begin with the desecration of the Sabbath, and then fall into all sorts of sin and vice. Idleness, gambling, and drunkenness prevail, and it is a common occurrence in the parts of the town in which they reside to hear them quarrelling in the taverns, or to see them in a state of inebriety in the streets; so much so as to induce the French to say, whatever the English may be at home, in France they are as bad or worse than themselves. Independent of these sensual temptations, we have also to remark that the papists, whose stronghold is in this city, are making every effort to gain over our countrymen to their apostate faith; and we regret to say that they have lately succeeded but too well. Within the last few months, an English or Irish priest has been settled here, and is now doing his utmost to gain admission to the families."

Moved by these representations, the Colonial Church Society sent a minister to Lyons. A congregation has been gathered, and though the flock is small it has not been unblest. By the latest accounts, the Rev. I. T. M'Dermott, the present Chaplain, was adding to his church that invaluable appendage, a Sunday School. He is active in visiting the people committed to his charge, and extends his care to out-ports at the distance of some miles from the City of Lyons.

In Calais, immediately opposite our own shores, there is one British Chaplain whose services are wholly required for the Upper Town, but in the Lower Town, there is an English population of 4000 mechanics, for whose spiritual instruction the only provision is a Wesleyan Minister, whose services are performed in a *small* chapel.

The utter inadequacy of this need not be pointed out. This fact is made much more painful by the consideration of the moral condition of this large population. All the restraints of their native land cast off, they have added to the Sabbath desecration and other vices of the French, an intolerable drunkenness, the mark and the bane of our countrymen on the Continent; so much so, that it has been said, that 19 out of 20 cases brought before the Police on the Monday for inebriety on the Sunday are English. Indeed, a gentleman has been known to say, that if on the Lord's-day he heard a noise at the taverns, he felt pretty certain that it was created by his fellow-countrymen, and when he approached near enough to distin-



guish the language, he found that his impression was correct. We must recollect, that temptations to intemperance, insinuating enough in England, are on the Continent, strengthened by the cheapness of spirits, and the liberality of the wages received by our countrymen.

Now, from the extracts I have read to you, we see clearly what *we* want, and what *Rome* does. Rome knows the importance of active agency, and at this moment, has 139 Missionary Bishops, and 4750 Missionary Priests actively engaged in the work of compassing sea and land to make one proselyte. The activity she shows, points out what we ought to do and what claims our fellow countrymen abroad have upon our Christian sympathies in consequence of the dangers to which they are exposed.

II. But it is time for me to speak of the CLAIMS themselves. I may speak of them as NATIONAL, SOCIAL, and PERSONAL.

1. NATIONAL. One of our highest privileges is, that we are a Protestant nation, and as such, the condition of our countrymen demands that something should be done to provide for their spiritual wants, and to preserve them from the dangers to which they are exposed. This is not the day I trust when we shall be contented to be Protestants merely for political purposes, but when we shall seek to act under a deep-rooted and abiding conviction of the truth of Protestant principles. Therefore *as a nation*, holding Protestant truth, our countrymen abroad have claims upon us which imperatively require that we should communicate that truth to them. Allow me to confirm this conclusion by an extract from a work lately published by that excellent man, Mr. Bickersteth, entitled "The Signs of the Times in the East, a Warning to the West," a work which I would recommend to be added to the library of this association, as containing much instruction and encouragement.

"This is the duty," says Mr. Bickersteth, "of every monarch, and of every government. It is a very superficial objection to say that heathen governments must therefore propagate heathenism, and idolaters diffuse Idolatry. The clear answer to this objection is, that it is the duty of rulers first to learn the truth—here God has never left himself without witness, in the constant goodness of his providence to those really seeking after Him. Having sought and obtained the truth, their duty is then to promote it with all the influence of their station and by all the means which the nature of that truth allows.

“ In a country where the Word of God is open to all, truth is attainable to every faithful reader of that Word or else the Gospel is a mockery and a dream. All men are responsible to God for using the means of attaining his truth; and much more are rulers, governors, and nations acting in their national capacity, seeing that such vast consequences hang upon their due performance of this duty. Hence pious kings are commended for using their power and influence to promote religion. Pious Asa reforms abuses in religion (2 Chron. xiv. 2—4, xv. 8,) pious Jehoshaphat commands the priests and Levites to teach the law of the Lord and the judges to reform abuses, (2 Chron. xvii. 7—9, xix. 4—11.) Pious Hezekiah takes counsel with the princes to celebrate the Passover, (2 Chron. xxx. 2,) and appoints the courses of the priests, (2 Chron. xxxi. 2,) and pious Josiah takes an oath of the people to keep the law, (2 Kings xxiii. 2, 3;) and these acts are their true glory, and are recorded in the Word for the instruction and pattern of all monarchs to whom God has given knowledge and the love of his truth.”

But, I ask, what is it we do *as a nation*? Englishmen, instead of communicating the truth as it is in Jesus, are often stumbling blocks by their conduct to people of other nations. And with respect to Ministers not only do they effect but little good, but it is a *lamentable* fact, that in many cases where there *are* ministers they are bad men. A gentleman told me but yesterday, that when he has been staying at an hotel abroad he has frequently seen two clergymen contending before the people, to secure the newly arrived traveller for their chapel; and this not in that spirit of holy love which might be prompting them with a godly jealousy to rival each other in doing good, but in the worst spirit of Mammon, quarrelling for filthy lucre's sake. It is true there are a few (with some of whom indeed I am personally acquainted,) who are truly pious and devoted, but *one bad minister* does incalculable mischief. Speaking generally, the conduct of the English abroad is greatly to be regretted. Our sailors, when they go ashore, are noted for wanton extravagance, and sensual indulgence, while the richer portion of our countrymen, who go to foreign lands for the sake of pleasure, too frequently act in such a way as to call down the blame even of the inhabitants themselves. Nor must we forget the countenance which many of our travellers lend to Popery, visiting its churches and ca-

thedrals not merely for the purpose of admiring the sculpture and painting and architecture, but visiting them when high mass is performed with all its unscriptural accompaniments, and thus countenancing idolatry by their presence.

Now all these facts only make the NATIONAL CLAIMS of which I speak the more binding; for what good might we not do *as a nation* to foreigners, if only we were consistently a christian people? How much is it to be wished that what we profess to hold we should feel, and by doing what we can to furnish the means of grace to our own countrymen, seek to do good *through* them to the people among whom they live! I say nothing of the advantage that would accrue to commerce, or the permanent basis upon which the *peace* of different nations would thus be settled, but I merely speak of the good which foreigners would derive through our own countrymen. This is suggested by a speech of Merle D'Aubigne, lately delivered in London, in which he says,

"There are many English who travel in Italy; will they content themselves with admiring its Apollos and its cathedrals? Will they not also try to do some real good to this people, who need it so much? Would it not be possible to engage Christian tourists to unite in companies, each to furnish funds for the translation of a work? There is much of vanity in these Italian tours. Let us put therein a little reality. These travels have been hurtful to many English, let them be the means of saving some Italians."

But 2dly, let us look at our SOCIAL claims. If we listen to Scripture, it is our bounden duty, first, to provide for our own. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," (1 Tim. v. 8,) was the language of St. Paul; and if we look at his own conduct for an example, we shall see that he felt deeply and anxiously for his own countrymen. "His heart's desire and prayer to God for Israel was, that they might be saved;" yea, he says, "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." He has thus left us an example which it is our bounden duty to follow. And we are not without powerful inducements which may justly operate upon our own conduct.

Whatever good we do to our countrymen abroad, will have a reflex influence upon our countrymen at home. Instead of returning from foreign countries (as is now too frequently the case) injured and tainted by habits, and practices, and opinions which they have heard and seen, we should behold them returning with tidings of the triumphs of the Gospel, of which they had been privileged witnesses, and displaying the influence of its truths in their own lives. How affectionately do we listen to one of our friends who has been abroad, and how gladly do we receive him back to his home ! If one, who had left us unconverted, on his return were to bring with him the best of all tidings, that through the instrumentality of the means he had found in foreign lands, he had been brought out of the kingdom of Satan into the kingdom of God's dear Son, who can tell the *effect* that might be produced upon friends at home by his instrumentality and example?

But I pass over this in order to speak—

3rdly, of PERSONAL claims. We may consider them, first, as an evidence of our own conversion. Thus St. John, 1 Ep. iii. 17, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and ver. 14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death;" and chap. iv. 20, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This regard for our brother's welfare is an invariable evidence of our own conversion. I will relate a fact which strongly illustrates this, taken from the history of a poor negro. This man, carried away from his own country, having been seized as a slave, met a Missionary, who through God's blessing, was the means of bringing him to a knowledge of the truth as it is in Jesus. He gradually rose from the lowest station to the office of an overlooker, and then of a steward of his master's property. After a time this man was sent by his master to purchase *seven* other slaves from a slave ship which had just arrived. The first he saw was an old, decrepit, worn-out man. Having been often employed on the same work before, and having invariably discharged his commission with skill and prudence, the man who had the charge of the slaves was surprised to hear him say, "That is

the man for me," pointing to the old man. "Nonsense," he said, "that man is worn out; he will do you no good." "No matter, I must have him; what is the price?" The old man was the first he bought, and he afterwards purchased six others. When he returned, his master saw the old man, and asked him what he meant by buying one so old and enfeebled. "I bought him first," was his reply. "Why, you are mad," was the rejoinder. "Not mad at all," he said. The master had the utmost confidence in the prudence and honesty of his steward, but still not being able to account for his conduct, he asked him, "What could be the reason? and begged he would explain." "That man," was the reply, "does not know me, but I know him; he was the cause of my being taken as a slave, he it was who sold me." "Oh, now I see what is in your old black heart; you are glad to have it in your power to retaliate upon the old man; you want to persecute him." "God forbid," was the reply; "it was not he that did it, but God sent me here, to hear from the Missionaries the truths of the Gospel, and to learn to 'bless them that curse me, to do good to them that hate me, and to pray for them that despitefully use me and persecute me;' and I have now bought this old man to get the same Missionaries to speak to him about his soul, in the hope that he may find the same Saviour whom I have found myself."

Rest assured, whether in foreign climes or in our own, you have only to touch the heart with the love of God, and it will speedily be warmed with the zealous desire to do good to others. One evidence of our own conversion will ever be the earnest desire that others may be converted too. But the PERSONAL claims may be spoken of as showing—

Secondly, the *value we attach to the Gospel*. If it be a mere form of words, it matters not whether we spread it or not; but if it be indeed the means of saving souls, then unquestionably we ought to send it to our countrymen abroad. The knowledge we have of its truths and of their importance should not proceed from the mere force of education or prejudice, but it must be the effect of the operation of the Holy Ghost in the heart, showing us the reality of the Gospel, and convincing us of our own need of its gracious provisions, and making us feel that "if God has so loved us, we ought also to love one another," and that we are bound to do something for Him who has done every thing for us.

Again, our **PERSONAL** claims will be seen by considering *the position we occupy in the world*. We are commanded to shine as lights in the world. If you refer to Phil. ii., you will find St. Paul teaching us that we should be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." Here our duty is plainly stated—that we should be burning and shining lights. If we hide the light we think we have within the four walls of our own church, or within the limits of our own families, or keep it within the boundaries of our own land, it is manifest that we are not obeying this injunction, not *shining "as lights in the world."* Men must see us, and recognize us as being true followers of the Lamb, and then they will glorify God. We must let the full blaze of Gospel truth shine wherever we can; and having gained the knowledge of divine truth and consecrated our own hearts to the Lord, we must be instrumental in turning others from darkness to light, and from the power of Satan unto God, and by *personal* exertions, by *personal* example, and by every other lawful means, we must endeavour to bring sinners, wherever we find them, at home or abroad, to the knowledge of that Saviour, whom to know is life eternal. We are individually concerned as *stewards* to minister faithfully to others of what we have ourselves received; we are *bound*, as members of the same great household of which Jesus Christ is the Master and Head, to seek that our Master's name be not dishonoured; nay, every exertion should be used that He may see of the travail of his soul and may be satisfied.

Let us ever remember, that **POWER AND RESPONSIBILITY GO HAND IN HAND**. On this point let me refer you to another extract from the work I have already referred to by Mr. Bickersteth.

"But among all the nations of the earth, there is not one that has the immense power to do good that Great Britain has. Its political power, its vast colonial empire in all parts of the earth, its commerce with all lands, its accumulated wealth, its ships sailing over every ocean, and visiting every region, its immense possessions in the East, and its language spoken by rising nations in the West, mark it out, were it

faithful to its trust, as the Missionary of the world, and that the British Churches are eminently called in Providence to shine as lights in the world, holding forth the Word of life.

"The British nation has, however, refused to do this work of Christ. Immersed in cares of this world and the deceitfulness of riches; immersed in the eager pursuit of trade and commerce, or sunk in the vain pleasures of this life, the British nation, in the chief of its wealth and strength, has refused to correspond, with any thing like adequate return, to that Missionary call which now for half a century faithful Christians have been ringing. The British Churches also, who profess the Protestant faith, have been so engaged in multiplied conflicts with each other, as not to give their undivided and united energies and full ability to the furtherance of the Redeemer's kingdom."

Look well to yourselves, my friends, and see whether this declaration apply in any respect to you. It is to be feared that we have every one individually some share in our nation's guilt, and for this reason;—it is not that large sums have not been contributed to advance the cause of truth and righteousness, but that all has not been done that might have been done. People are too frequently satisfied with attending meetings and giving their annual contributions, whereas the subject involves a personal question between God and every man's own soul; every one *individually* is charged, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness." Here we are commanded to love another, but this is not sufficient, but to "brotherly kindness," says the Apostle, we must add "charity," or love, for the whole human race. But I come now to the third point.

III. WHAT MUST BE DONE? This is the grand practical question, and in speaking upon it let me observe—

1. NEVER SATISFY YOURSELVES WITH SAYING, WE CAN DO BUT VERY LITTLE. I can almost imagine this being said by little David when he stood before great Goliath. But you will remember that little David with a little sling and a little stone slew the great giant, and this because he went forth, not in his own strength, but in the name of the Lord God of Israel. And there is no reason why a little Society, assembled in a little

room like this, should not, if influenced by sincere faith, be the means of saving many souls.

Already it has been seen that British influence can do much good ; in proof of this let me read an extract from the Fourth Report of the Foreign-Aid Society :—

“The Committee have taken some steps towards re-establishing an Anglo-Portuguese worship in Lisbon, and some communications of an important nature may lead the Society into a more extensive field of labour in the Peninsula ; where British protection can be obtained, there is hope of bringing the everlasting truths of the Gospel to bear upon an uneasy and inquiring population. The set time, the Committee believe, is not far distant, when the Peninsula, which has been enveloped in almost Pagan darkness for so many centuries, will be opened to the ministration of the Reformed minister of Christ.”

Here, then, we see, that if we be alive to our duties and responsibilities, although we may commence with small beginnings, yet if British protection be afforded, we may do much good, not only to our countrymen abroad, but to many others. Another extract from the Report I may be allowed to read—

“The infidelity of Voltaire, which, in France, has been succeeded by the vague and irreligious sentimentality of the Chateaubriands and La Martines, having left more than one trace in our Church during these latter times, and various conflicting opinions having been the necessary consequence of *modern philosophy*, the Protestant Christian Society of Bordeaux consider it a duty, before commencing their work, to give a candid and faithful declaration of their principles. They consider such declaration to be an homage given to the pure Gospel, to which only they attribute the power of renewing the soul, and at the same time, the performance of a sacred duty to that public which they invite to assist in their work. The various articles of which this declaration are composed are bound together, and considered as essential and fundamental, and such as cannot be refused. They acknowledge,

“1st. The natural misery of man, his state of sin, and his inability in his own strength to escape from that state.

“2d. His redemption by Jesus Christ, the Son of God, and true God. The divinity of our Lord taken absolutely, is, according to our views, an inseparable doctrine of the redemption.



"3d. The regeneration and sanctification of man by the Holy Spirit.

"4th. That salvation, through Divine grace, is offered to every member of the human family, and secured by faith to all who accept it.

"5th. The necessity of good works as a consequence of faith, but not as meritorious before God.

"Such are the doctrines which the Protestant Christian Society of Bordeaux candidly profess; and purpose, by all means which the Lord may place at their disposal, to propagate; but always in the spirit of Christ, with kindness and humility, avoiding all spirit of sectarianism and personal opposition.

"During the seven years the Society has been in existence it has chiefly confined its operations within the limits of five *Departments*, Haute Garonne, Lot, Dordogne, Arriège, Charent Inférieure, and it is only within the last two years that its Committee have begun to find their work growing upon them. 'We have to thank God,' they say, in the Report read on the 4th of last month, 'not only for the progressive improvement which has marked each successive year, but for his more abundant blessings which he has granted us during the year just elapsed.' The Society, indeed, has begun to extend its assistance to Institutions in different parts of France, even as far as Lille, in the North, where a branch Association has been formed. It has given aid to the establishment or maintenance of eight Infant-schools. It maintains three Colporteurs for the Departments above enumerated, and it has eight Evangelists. The most important transaction of the past year is the founding of a new church at Poitiers. M. Pertuzon, the Evangelist, has had to contend with many difficulties. His prudence and energy, by the grace of God, have overcome them all. Poitiers is a city where the power of the Romish clergy is almost absolute. The Municipal Council have given a favourable answer to the twofold request we made for pecuniary aid for our worship, and a grant for a lodging for the assistant pasteur. Protestant worship is now publicly acknowledged by the local authorities at Poitiers. Nowhere have the professors of the Reformed religion endured more persecutions than in this city of Poitiers. It was here where the Reformation gained an early footing, and it was here

where the sufferings of the Huguenots were most severe; but now, as at Saumur, the standard of Protestantism is again reared, and, as the Report observes, it is not only a few scattered Protestants who are an hungred for the preaching of the Gospel, but a great number of Roman Catholics are as eager to know the truth. The Society at Bordeaux is especially entitled to the gratitude of the members of the Foreign-Aid Society, for the care they bestow upon some of our countrymen who are located in France. They have sent two Evangelists to the labourers on the Rouen Railroad, as also to Decazeville, where there is an English colony of workmen, and at Les Eysies. The Committee cannot better explain these proceedings of the Bordeaux Society than by introducing an extract from their Report:—‘On the recommendation and at the intimation of M. Le Pasteur Paumier, of Rouen, we have engaged two evangelists for instructing the workmen on the Rouen Railroad. M. Lourde de Laplace for the French, and Mr. Holloway for the English. A consistorial commission has been formed under the presidency of M. Paumier; and, as we have requested, he directs our two agents. They have sent us some account of their proceedings. M. Lourde, who is engaged at several stations, has sent us some very encouraging details. The following is the order and number of his preachings every week:—Friday at St. Etienne, Saturday at Quatre Maune, Sunday at Totteville and St. Etienne, the following Sunday at Elbœuf; and last Sunday, writes M. Lourde, there was at St. Etienne a numerous meeting of English. The French service had taken place previously the same day; preaching in French took place at half-past four at Totteville. The room was so crowded, that several persons who desired to be present could not be admitted. After service two persons requested to have each a New Testament. Six copies were sold the same day in different places, and so passed into as many Roman Catholic families. Mr. Holloway has given us a sad picture of the religious and moral condition of the English whom he is appointed to preach to. To a perfect indifference to religious subjects, those unfortunate persons add the shameful vice of intemperance, so that this field of labour presents the greatest difficulties, at least up to the present time, and very little encouragement. Let us hope that by the goodness of the Lord these poor English workmen may be brought to a better mind, and that the Word of God

may at length soften the hardness of their hearts.' The resources of the Société Chrétienne are not large; their whole expenditure of the past year does not exceed £600. Towards this sum the Foreign-Aid Society has been enabled to remit £125.

"The Bordeaux Committee terminate their Report by a strong appeal to the benevolence of their brethren at home and abroad. 'Remember,' they say, 'our work; forget not those Protestant populations who are without spiritual food; remember those poor children who are receiving no other instruction but of Rome; remember the cause of the Gospel, the kingdom of our God; and *help us*. Finally, it is to the Lord himself we cry for help; the work we have in hand is his, may he magnify his strength in our weakness!'"

If, then, we wish to do good in foreign lands, let us look to the Societies in which we can place confidence, I mean Societies which we feel confident will employ only sound evangelical men as their labourers, and let us give them our cordial and strenuous support. Societies such as the Colonial Church and Foreign-Aid Society do much in this cause.

2. Look at how much remains to be done *personally*. I would say, let there be *true self-denial* at home. We must not be slothful, self-indulgent servants, giving only to our Master's work that which costs us nothing. We should look upon the matter as one of the greatest importance, we should be willing to make a sacrifice of *personal comfort* in order to promote it. Not contented ourselves to labour in the work, we must go amongst our friends, we must speak of it to them as feeling deeply interested ourselves, and wishing others also to be interested in its success.

3. And with this let me give one word of caution. Take care of **PERSONAL PIETY**. Your acquaintances and friends may see your zeal and ardour in promoting the excellent objects of your Association; but if they see that you want *christian principle in your heart*, they will begin to doubt whether all your exertions are not the mere effervescence of momentary zeal, which will soon pass away; they will consider it only as a kind of safety-valve for youthful energy. Let, then, your parents see that you have the root of the matter in you; act as those whose hearts are changed by divine grace; show your friends that there is a true principle of love abiding within your hearts—of love to God, and love to all

men for his sake ; show the influence of this principle in every thing you say and do ; let it be manifested by obliging conduct, by meek and gentle dispositions, and by the evident wish and constant effort to make every one around you as happy as you can.

4. Let me also advise you to be frequent in your reflections upon the *real wants* of man. Reflect upon his sinfulness, his danger. Remember there is but one way in which he can be saved. Never forget that every man is by nature a *hell-deserving sinner* ; and therefore, when you hear of the great numbers of our countrymen abroad, bear in mind that each individual has an immortal soul in danger of perishing everlastingly, and except he hear and know the Gospel which announces a way, *the one way*, of salvation through our Lord Jesus Christ, he cannot but remain in his natural guilt ; he is condemned already ; “He that believeth on Him is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John iii. 18. Yea, our blessed Lord does not hesitate to say, “He that believeth not shall be damned.” Mark xvi. 16. Oh, think of this ! Seek to value more highly the blessings of salvation yourselves ; see the necessity of looking simply and only to the Lamb of God, who taketh away the sin of the world : by His blood you must seek for cleansing—in His righteousness you must seek acceptance : ever go to Him as your great Advocate with the Father ; and in all your seasons of darkness and trial rely upon His precious promises, by which He encourages you to persevere, having given you the blessed assurance that He will never leave you nor forsake you.

The more highly you value these blessings yourselves, the more you feel your own need of them, the more pity will you feel for those who have them not, and the greater desire will you feel that, through God’s mercy, you may be instrumental in communicating them to others.

I must here just refer to A FEW OF THE OBSTACLES which interfere with the performance of our manifest duty in this work and labour of love.

1. It is necessary to consider these, because nothing can be said to be of little importance which in any way interferes with the salvation of but *one* immortal soul. The first to which I shall refer is COVETOUSNESS. This is a widely spreading

evil in our land. We are a money-making and a money-loving people—money may be said to make the man—every thing is to be recommended by outward show and display. The gin-palace must have its glittering light, the shop must have its splendid front; footmen are hired for their inches more than by their character; the dinner-table must groan with its unnecessary burden. Men with never-dying souls live to eat instead of eat to live; but the nobleman who contents himself with his moderate establishment, though he may expend his income in his heavenly Master's service, is deemed a fool or a hypocrite. The tradesman who refuses to join in this catchpenny system of show, and contents himself with small profits and fair prices, loses his custom; and the man, be his station in life what it may, who at all gives a right proportion of his income to the Lord, to whom the silver and the gold belongeth, is despised by his neighbours. Thus many who might do much do little, and those who might do a little do nothing. Covetousness is a great obstacle towards doing good. It checks the sympathies, damps the ardour, and blinds the eyes of our better nature.

2. Next to this I may mention **LUKEWARMNESS**. That sin is specially laid at the door of the Church of Laodicea, that sin so hateful in the sight of Him who went about doing good. By Lukewarmness I mean that indifference to vital and essential truths which allows men to sit calmly and quietly by, surveying immortal beings standing, as it were, on the very brink of hell, without making one attempt to undeceive and rescue them. This is nothing more than the murderous question of Cain, "Am I my brother's keeper?" This it is which makes men profess to worship God at home, without being willing to move one finger on behalf of perishing millions abroad. It is indeed **PRACTICAL INFIDELITY**. They profess to believe that there is but one way of salvation, but if they believed it they would never cease endeavouring to bring men into that way. Look at the men of this generation; if they saw this school-room was on fire, and knew that we were sitting here quietly talking together, how loudly they would call, how earnestly they would labour, for what? to save the body, for they know its value—but what do they do for the soul? **NOTHING**. That is not *their* business, they exclaim; they know nothing of the value of the soul. How should they? The Bible is not read with any care—the teaching of the Spirit is not sought—prayer

is more often from the book than from the heart. A round of duties is performed, but SOULS—IMMORTAL SOULS—ARE NOT THOUGHT OF—JESUS IS NOT LOVED—GOD IS NOT IN ALL THEIR THOUGHTS.

3. But these are not the only obstacles. There is, alas, A SPIRIT OF WORLDLINESS fearfully prevalent, even among professing Christians. There are many who call themselves Christians, who show they are "*lovers of pleasure more than lovers of God.*" Look at the enormous sums spent on the mere amusements of the day: look at the money wasted in a single entertainment given by our rich men, and contrast it with the sums the same persons give towards the work of saving souls: look at the wages paid to the epicure's cook for his power of wasting food in preparation for the table of the rich man who may live in the square, while there is actual starvation in the mews which runs behind the rich man's house: look at the wealth expended in the encouragement of the wanton dance at the opera-house, while the same parties cannot find a single shilling for the sending the Gospel to the poor now perishing for lack of knowledge. These are indeed obstacles, serious obstacles in the way of doing what we ought for our countrymen and for others abroad. These things prevent us, as a country, from fulfilling those high duties to which we are called, but they must not prevent our doing what we can. We have much to comfort us, much to encourage us—"The Scriptures cannot be broken"—"Greater is He that is for us than they that are against us."

Permit me, then, in conclusion, specially to address myself to the young men of this Association. I believe that there are claims upon you for redoubled exertions. We see political ungodliness, sacrificing principle to expediency, and this defended by men whose logical minds, acted upon by their honest hearts, might have been expected to detect their own fallacious reasoning. We see others who are mere political Gallios, caring for none of these things so dear to the Christian. We see again a kind of Popish Protestantism, if I may be allowed to use such a term, the adherents to which are found protesting against the fundamental truths of the Gospel, and confessing to Popish dogmas, arguing for the jesuitical principle, that articles of faith may be understood and signed in a non-natural sense—assuming to their exclusive tenets the

name of Catholic, and defending their claims with a boldness which is only equalled by their presumption.

But, my friends, we must exercise faith in God's Word. We have the promise that our "labour shall not be vain in the Lord"—do what you can—for His name's-sake and the Gospel. God will be with you and bless you.—I am more and more persuaded that the time is now short—the time of the end draweth nigh—the gathering in of the elect church is nearly completed. Now, therefore, to take up a position of NEUTRALITY, is downright TREASON. If we are not for the Lord we are against Him. These are his own words, "He that is not with me is against me." He has intrusted talents to us, as Protestants, for the use or abuse of which a solemn account must one day be given. If, instead of using our talents for His glory, and laying them out, as it were, to usury in his service, we should be like the slothful, negligent servant who hid his talent in a napkin—He will take from us, at His coming, what we *seemed* to have, and cast us as unprofitable servants into outer darkness where there is weeping and gnashing of teeth. Stir up yourselves then, by fervent piety, by diligence in the use of means—to a due appreciation and a faithful performance of your manifest duty as christian young men. Be not afraid of being called enthusiasts for acting upon the commands of your God. Regard not any foolish outcry as if you must be mad for loving your Saviour more than man. Turn not aside because the world cannot comprehend young men "*seeking first the kingdom of God and his righteousness.*" "*The time past of your life,*" says St. Peter, "*may suffice you to have wrought the will of the Gentiles when ye walked in lasciviousness, lusts, excess of wine, revellings, banquetings and idolatries, wherein they think it strange that ye run not with them to the same excess of riot,*" but take the Bible for your guide, let the Holy Spirit be your strength, and the glory of God your end. THEN fear not, "in due season you SHALL reap if you faint not." Gal. vi. 9.

## A LECTURE,

BY THE REV. HENRY HUGHES, M.A.

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PROBABLY there is no field of missionary exertion that has stronger claims on our regard than India. Its population is vast, for it numbers upwards of 100 millions of inhabitants; it is the seat of a refined system of idolatry, which enslaves the minds of the people, and inculcates as religion all that is licentious and impure; and moreover, it is a portion of our own dominions, the miserable idolaters of India are our fellow-subjects, entitled to the protection of the same government, and owing their allegiance to the same crown. This last circumstance renders it an object of peculiar interest, and over and above the ordinary considerations which prompt us to missionary efforts, lays upon British Christians an imperative obligation to communicate to their Indian brethren the same divine gift which they themselves enjoy.

In order to an intelligent apprehension of "the present state and future prospects of the missionary work in India," it is necessary that we should be able to form some idea of the characteristic features and effects of the religion professed by its inhabitants. About one-tenth of the inhabitants of British India are Mahometans, who are the descendants either of the Moguls who conquered the country in the twelfth century, or of Hindoos who embraced Islamism at the time of the conquest. The other nine-tenths are followers of Brahma. This religious system has endured 2,500 years, and including all who profess it, boasts of no less than 135 millions of obedient disciples. In British India alone its votaries are upwards of 90 millions.

It is impossible, within the limits allowed on the present occasion, to enter fully into the principles and doctrines of the religion of the Hindoos. Some few of its most striking features we will endeavour to describe.



1. The deities it proposes as objects of veneration and worship are of the most licentious and profligate character. These deities are almost innumerable. The heaven of the Hindoos is crowded with gods, the details of whose history are too disgusting for a pure mind to conceive, or for a chaste tongue to utter. Of one of these gods, Shiva, it is said by an excellent Missionary, "The history and worship of this idol are so shocking and obscene, that a description of it cannot be given : I could not offend the feelings of a christian heart by even a distant allusion to it. Shiva, in his character of regenerator of the earth, is a profligate above all measure ; and not seldom do we see in the sculpture on the walls of his temples, historical illustrations revolting to the most common feelings of morality. This is one reason among many, why the children of European parents should be removed from India at as early an age as possible, for heathenism is polluting and injurious to their morals and purity." The worship supposed to be acceptable to such deities is congenial with their abominable character, and its effects on the morals of the Hindoos such as might be expected. Licentiousness of the grossest description prevails. Conjugal affection and fidelity are unknown. A Missionary once spoke with a Brahmin on the profligacy of the character of Krishna, another of their gods, when he replied, "Every house in Calcutta is a Krishna," a correct picture of the depravity of its inhabitants.

2. It inculcates a system of absolute fatalism. The Hindoo regards himself as subject to a fixed and unchangeable necessity. According to his belief, his moral and physical condition is settled beforehand, and engraven in indelible characters on his skull. Thus his mind is deprived of its freedom, while at the same time he rids himself of responsibility for his crimes. Another consequence of this is, an overwhelming and absorbing selfishness ; it becomes the mainspring of every action, and all mutual confidence is destroyed. Hence he has no correct ideas of pity and compassion. If, for instance, a boat on the Ganges, full of people, is upset, a thing which frequently happens, no one cares for the cries of the drowning ; the boatmen, who are only a few yards distant, remain unconcerned spectators, and continue smoking their hookah or eating their food, shouting, "Ishwurer ichas dubija giachen"—God has decreed it : they are drowned.

3. This religion is also the means of the degradation of the female sex. According to the teaching of the Shasters, woman does not properly belong to the human race at all, and is only to be regarded as a human being so far as she is associated with man. Moreover, her nature is so wicked and corrupt, that she is fit for no better condition than slavery. The low estimation in which woman is held under the teaching of Hindooism, may be gathered from a common proverb, intended to express the inferiority of her nature, as contrasted with that of man: "How can you place the black rice-pot beside the golden spice-box?" She is married at five or six years old to a husband she has never seen, and the bond once formed is indissoluble. Even if the husband should not live till they are brought together, she is his for ever, and must remain a widow, despised and wretched, till she dies. But what places her lower than all, she has nothing to do with the duties or consolations of religion, she must not even listen to the sacred books. There is another proverb; "A dog, a sudra, and a woman are not to touch the idol, or the godhead will escape from it." According to the laws of the Hindoos, the woman has three kinds of business to perform: first, to cook the food; secondly, to clean the house; and thirdly, to please her husband; and when she has done this, the end of her existence is accomplished. What an odious system of religious teaching this is, and how utterly subversive of the well-being and happiness of man! What must a people be, who are deprived of all the blessed influences which virtuous females exercise over their husbands, over their children, over their households, over society at large! In India the husband has no wife whom he can love with a rational affection, the child, no mother whom he can learn to honour and respect; and not only so, but the man in degrading the woman has converted her from a blessing into a curse, and suffers in return from the miserable contamination of what he himself has compelled her to become.

4. There is one other subject connected with the religion of the Hindoos to which we shall advert, and that is, the worship of the river Ganges. In their estimation the river is a powerful god, and as such it is universally adored. Bathing in the waters is supposed to cleanse from all sin. At sacred spots, such as Benares, and especially at the time of an eclipse, 100,000 persons will sometimes assemble on the

banks ; as soon as the shadow of the earth touches the moon, the whole mass, at a given signal, plunge at once into the stream, and such is the pressure of the living mass on the water, that a mighty wave rolls to the opposite shore, by which at times boats filled with people are upset. From the purifying property of the waters, the Ganges is made, when circumstances admit, the dying bed and grave of the Hindoo ; when death approaches, he is carried by his friends to the river, and placed in the shallow water on the brink. The upper part of his person is smeared with the mud of the Ganges, and basons of its water poured on his head. The names of Gunja and other gods are called in his ear, and then he is left to die, with a full belief that he will thus gain admission to the glories of Shiva's heaven. The worship of this river draws millions away from their homes every year ; fornication and every abomination is practised by the pilgrims on the way ; and hundreds of thousands are dragged from their dying beds, to breathe out their lives in this watery grave.

Once a scene was witnessed by a Christian Missionary on the banks of the river, which placed in striking contrast the miserable superstitions of Hindooism and the faith and hope of the Christian. Two Hindoos had carried out their deceased or dying relative to the strand ; they laid it down on the sand, walked round it several times, performing various unmeaning ceremonies, and then they took it up and flung it in the stream. Close by this very spot appeared a monument to a christian child : an English officer coming down the river from a distant station, had been deprived of his infant by death, and was compelled to bury it on a shore polluted by the abominations of heathenism. But he left there a memorial of christian truth, and of the consolations by which he had himself been sustained in the hour of his bereavement, for on the monument were inscribed these lines :—

“ Dear little babe ! thy spirit's fled,  
 Thy tender frame lies here,  
 And o'er thy loved remains we shed  
 The bitter, bitter tear ;  
 But faith within the Saviour's arms  
 Views thee removed from pain,  
 And faith the sting of death disarms,  
 And says, we'll meet again,  
 When we, through Christ, shall be like thee,  
 Heirs of a blest eternity.”

5. To the other characteristic features of Hindooism we must add, that it is the parent of cruelty. Before it was made a capital crime by government, infanticide was universal, and even now it is far from uncommon. While a learned Brahmin, who held an official situation under government, stated not long since, that in Bengal 10,000 infants are annually destroyed before their birth.

Such a religion as this can produce nothing but misery. It leads to sin, and provides no remedy; it violates the most sacred principles of our nature, and gives the rein to its most detestable passions. It is true it has its pretended expiations for guilt, and its worship of gods whom an impure and licentious imagination has created; but these cannot give peace, nor silence the bitter accusations of the conscience even of the dark and ignorant Hindoo. He knows but little of the law of God, but to some extent at least it is written on his heart, his conscience also bearing witness, and his thoughts meanwhile accusing or else excusing one another. Hence he is often miserable, and through fear of death is all his lifetime subject unto bondage. A Missionary once heard a dying Hindoo expressing the anguish of his heart in the following lamentable manner: "Ah! into what hell shall I go? what hope have I of getting into heaven? What meritorious acts have I performed? Here I have suffered for the sins of a former birth, and now my sufferings are beginning afresh! Through how many births have I yet to pass, before I reach the termination of my sufferings?"

In proceeding now to treat of the more immediate subject of this lecture, to which some account of the actual religious state of the Hindoos was a necessary preliminary, it is obvious that I cannot enter into the details of all the missions established by different Societies in India; all of whom are endeavouring with equal faithfulness, though with different measures of success, to diffuse the light of gospel truth among the dark masses of heathenism which every where prevail. I shall therefore confine myself, as far as any detailed description is concerned, to the operations of two Societies connected with our own Church, the Society for the Propagation of the Gospel and the Church Missionary Society.

Among the missions connected with the former of these two societies, we find Tinnevely in Southern India presenting the most cheering prospects of success. It was of the Tinne-

vely Missions that Bishop Heber said, "that the strength of the Christian cause in India was in those missions; and that it would be a grievous and heavy sin, if England and the agents of its bounty did not nourish and protect the churches there founded. He had seen the other parts of India and Ceylon, and rejoiced in the prospects opened of the extension of Christ's kingdom, in many distant places, and by many different instruments; that he had seen nothing like the missions of the South for these were the fields most ripe for the harvest."

The population of the district of Tinnevely amounts to 850,000, and among these, there are probably 50,000 native Christians, the fruits of the early labours of the apostolic Schwartz, in the latter part of the last century, and of the missionaries of different societies who since his day have entered on the work which he so faithfully commenced. At those stations belonging to the Society for the Propagation of the Gospel, a most remarkable and simultaneous movement has recently taken place.

1. At Edeyenkoody, which has a population of 27,000 souls, and which was placed under the care of the Rev. Mr. Caldwell, so recently as 1841, there having been previously no resident Missionary, there are twenty-one congregations and catechist stations, and thirty villages, in which Christians reside. The number of natives under instruction, is now 2169, showing an increase during the half year of 191 souls; Mr. Caldwell writes, "this increase is chiefly found in two villages; in one, the Mirasdar (proprietor of the land,) joined the congregation. The movement in this village has not yet ceased: since the returns were made out, ten families have joined. The other village is one in which we were not previously able to obtain a footing. The proprietor is a wealthy Mahometan, who has always endeavoured to prevent the introduction of Christianity into his village; lately, a single family ventured to join us; immediately a prosecution for an alleged robbery was commenced against the head of the family; the accusation was thrown out by the villagers, and since then, one of the villagers after another has attached himself to us." With regard to schools, Mr. C. says, "ten years ago, the number of children in school in this district was 49; when I took charge of it the number was 135, now it is 508." Those who are acquainted with India will appreciate the fact, that of these 162 are girls.

2. The district of Sawyerpooram, which is under the charge of the Rev. G. U. Pope, is the scene of the most extensive and remarkable movement. At the beginning of last year, a large number of the Retti, or Cultivator Caste, including the four head men of the caste, came to Mr. Pope, requesting to be received under christian instruction, and informing him that the inhabitants of ninety-six villages under their immediate influence, had made and signed an agreement to relinquish idolatry and put themselves under his care. He visited several of the chief villages, and subsequently received 780 individuals as catechumens, appointing four catechists to itinerate among those whom he did not think it proper to admit at once; in two villages, Puthiamputhur and Santharagiri, congregations were immediately established. In the former place, the inhabitants gave up a building suited for a temporary church and a catechist's house; in the latter, they gave up their heathen temple, and have also furnished a residence for a catechist. Mr. Pope says, "the taking possession of the heathen temple was the most interesting scene I have yet been privileged to witness; the building is about forty feet long and twenty broad, and has an elevated place where the images have hitherto been placed. The temple was dedicated to Pilleyar, whose image, with two of a smaller size, was placed conspicuously with a garland on its neck; it was taken out by the two head men and thrown into a deep well, from whence it cannot, I think, be again recovered; there it lies imbedded in mud, no more to receive the worship of the deluded multitude! How strikingly it reminded me of the prophecy, 'the idols he shall utterly abolish.'

"It was curious to see the countenances of the villagers, who were all present, men, women, and children; some were zealous for the destruction of the images, while the countenances of others betrayed a secret dread, that some signal judgment would follow. The spell was broken, and the people seated themselves in an orderly manner, listened to my exposition of the Lord's Prayer, and joined with me in supplicating the blessing of God upon their first act of worship in their renovated temple."

In April 1844, on the occasion of the opening of a new church at Sawyerpooram itself, the chief town of the district, a native Church Building Society was formed for the whole district, when upwards of 500 rupees were raised among the

people ; since that time, the Society has erected and opened a church at the village of Puthiamputhur, and churches are now required in twenty-six villages. The latest reports from Mr. Pope state that there are now 3188 persons in seventy-seven villages under christian instruction, showing an increase in the last two years, of 2,676. In a letter dated last September, Mr. Pope writes, that 1900 had been added in six months.

3. The district of Nazareth furnishes an equally encouraging report. The Rev. A. F. Cœmmerer writes in December last, " it is now my privilege to report that nearly the whole of the Shánar population, scattered about from my station as far as to the river which forms the northern boundary of my district, and is about four miles distant, have embraced the gospel. Since October last, 227 families residing in seven villages have renounced idolatry. The number of converts in them, amounts to 832, and I have little doubt that many more will soon be added. In other villages also, already in connexion with Nazareth, there have been considerable accessions ; their number is between 500 and 600." In the recently converted villages, the inhabitants have given up their temples and expelled their idols, and have liberally contributed towards the erection of a christian place of worship.

With reference to these interesting scenes of missionary labour and success, the Bishop of Madras writes, " And now permit me to ask the church what is to be done ? is this harvest to be lost, and the Lord of such a harvest mocked by our want of faith which worketh by love ? will no one come over and help us ? there are thousands more who will gladly receive the Word of God : what doth hinder them to be baptized, except the apathy of the church, which will not send us men and means—or men without the means. Send us such men as the country and the times want, and we will find the means to bring them to Christ and to keep them with him."

From Southern we now direct our thoughts to Northern India, and especially to the missions of the Church Missionary Society in Bengal.

It is supposed that the whole number of native Christians in Bengal and the north-western provinces amounts to about 15,000. This is out of a population of 80 millions, and is the fruit of the labours of various missionary societies extending

over a period of nearly forty years. In connexion with the Church Missionary Society, great numbers both of Mahometans and Hindoos have been baptized in the district of Krishnagar. A remarkable movement took place there about six years ago, and nearly the whole of the inhabitants of sixty villages, amounting to between three and four thousand persons, were admitted into the Church of Christ. Five missionaries are now labouring in that district, and the work of the Lord continues to advance. Chapels and schools are erected; the children of the native Christians receive a religious education; the heathen from neighbouring villages attend divine worship at the chapels, and while new converts are from time to time brought in, the work already accomplished daily acquires stability, and offers a cheering promise of permanency and improvement.

Many parts of Bengal seem to be ripe for movements similar to that at Krishnagar. The fallow ground has been broken up, and the influence of christian instruction begins to be felt. It is the practice of the Missionaries, in addition to the ordinary labours of the station, to take mission tours in the cooler season of the year, and to preach the Gospel in every village they pass through, where an audience can be obtained. In this way, vast numbers hear the fundamental truths of Christianity, and are enabled to contrast them with the abominable doctrines of their own faith. On these occasions gospels and tracts are freely distributed and eagerly received; and so the leaven is left to work; in God's own good time we trust to leaven the whole lump and display its blessed effects in large additions to the fold of Christ. That excellent man and accomplished missionary, Mr. Weitbrecht\* relates, that when on one of these tours with two missionary brethren, they one morning entered a village and pitched their tent under a splendid banian tree. Near the tent was a bazaar, which on the following morning was crowded with thousands of the country people, buying and selling, and transacting business. They prepared for preaching. Two native catechists who accompanied them, mounted the cart which carried the tent, and spoke for an hour, and the people came willingly to hear the Word of God. The

\* Weitbrecht's Missions in Bengal. I have much pleasure in acknowledging the obligations I am under to Mr. Weitbrecht's interesting work for much of the contents of this Lecture. H. H.



missionaries themselves then preached, and distributed hundreds of gospels and tracts among them. This continued all day, and when Mr. Weitbrecht walked out after sunset, he heard the people as they returned from market conversing together on what they had heard. One said, "this Padree Saheb has indeed told us the truth; we should leave the ways of sin;" another continued, "he also said the worship of idols was unprofitable, and cannot save the soul. Indeed it is so; we have many years been praying to them, and it has done us no good." A third said, "he likewise asked us, who of you will make a beginning and return to this kind Father in heaven? indeed we should follow his advice." Such expressions were delightful tokens that the good seed which was dispersed was taking root, and ripening to the harvest—and should lead us to pray that the Lord may be pleased to bless it, till the time arrives for the harvest to be gathered in, when they who sow and they who reap shall rejoice together.

Though God has not seen fit to stir up the minds of men to any similar movement to that at Krishnagur since that interesting event took place, yet single instances of conversion frequently occur, to the great encouragement of those who see in them the great power of God, and a pledge that his promise shall be fulfilled, and his word shall not return unto Him void. A Sunyasee, or wandering monk, was stricken with sickness; he obtained admission into an hospital, and it happened that he lay next to a native who had been converted to Christianity. He thus obtained some knowledge of its truths. Afterwards, when at Burhampore, a tract fell into his hands; the impression before made was deepened, and his mind further enlightened. He betook himself to the missionary at Burdwán, and asked for instruction. Through the blessing of God the word of grace was powerful in his heart; he submitted himself to Jesus, was baptized and became a Christian.

Krishna Mohun Banerjee, now the Rev. Krishna Mohun Banerjee, was educated at the Hindoo College established by Government at Calcutta. When he was made acquainted with the different branches of European knowledge, his eyes were opened to the absurdities of his own religion, and he renounced it; but uninstructed in the Gospel he became a Deist, and formed his system from the writings of Hume and Voltaire. He visited the missionaries in order to turn

their doctrines into ridicule, but instead of subverting them, he was himself overtaken and conquered by the truths they preached. At length he made a public profession of Christianity, and being afterwards ordained by Bishop Wilson, he now preaches that truth which he once destroyed.

Some little time since, an intelligent Hindoo applied to a clergyman in Calcutta for baptism; he too had been educated at the Hindoo College, and, as in the former case, his education had caused him to become a Deist; a tract fell into his hands which led him to the Bible, he studied its truths, till, by the grace of God, he was convinced it was divine. When he determined to embrace Christianity, his family, who were rich and great, did all in their power to dissuade him; and offered him a large sum of money if he would go to England to be baptized there, instead of polluting their caste by being baptized at home. He was, however, firm in his resolve to confess Christ before his countrymen, and was shortly afterwards baptized in the Mission Church at Calcutta. On this important occasion he composed a hymn, which expresses, in a lively and affecting manner, the feelings of one who had become a new creature in Christ Jesus.

“ Long sunk in superstition’s night, by sin and Satan driven,  
I saw not, cared not for the light, which leads the blind to heaven,  
I sat in darkness, reason’s eye was shut, was closed in me,  
I hastened to eternity, o’er error’s dreadful sea.

“ But now, at length, thy grace, O Lord, bids all around me shine,  
I drink thy sweet, thy precious word, I kneel before thy shrine;  
I’ve broke affection’s tenderest ties for my dear Saviour’s sake,  
All, all I love beneath the skies, Lord, I for thee forsake.”

Such are some of the instances of conversion recorded in the missionary annals of India; they are daily multiplied. Last year, five Brahmin youths, who had been instructed by our German brethren at Mangalore, embraced Christianity together, and will go forth as labourers among their countrymen. It is supposed that a thousand Christians are added every year to the missions at Tinnevely, and in every part of India the cause of the Gospel is acquiring strength. Still, it is no use disguising the fact that there are very formidable difficulties in the way, which, for years to come, may retard its progress, and, in order to form a correct estimate of the future prospects of the missionary work in India, these

difficulties must be remembered and taken into account. These, indeed, have hitherto proved so far insurmountable, that the good effected seems outwardly almost as nothing when compared with the vast mass of unabated evil which still remains. The whole number of Christians in India may, perhaps, on the most favourable computation amount to 75,000; but what is that out of 100 millions? It is not even enough to secure the permanence, much less the progress of the work. If our missionaries were to be withdrawn, the villages would gradually become heathenized, and Christianity would be lost. Yes, if after an intercourse of two hundred years, Christian England, compelled by the necessity of events, were to abandon India and resign her empire, she would leave behind her no memorial of her faith, no testimony that that vast continent had ever been governed by a people fearing God, and who acknowledged the obligation of the divine command to preach the Gospel to every creature.

One of those difficulties to which I have alluded is found in the peculiar character of the Brahminical system of religion. Every labourer in the missionary field has to contend with the attachment of the people to the errors which he is anxious to oppose, and encounters a serious hindrance in their debasing influence on the mind. But this is not what I mean. Hindooism, in the hands of the subtle Brahmin, is capable of an ingenious if not a philosophical defence. Infamous as it is in its outward display, and impure and polluting in its results, he contends that it is based upon the most refined principles of the pantheistic theology. With his arguments ready at command, he is a willing disputant in its behalf. He attacks the missionary when engaged in preaching, plies him with insidious questions, and endeavours to reduce him to silence. He must be an acute and practised reasoner who can hope to encounter him with success, and many an honest missionary, notwithstanding the goodness of his cause, has been covered with confusion when his want of skill as a controversialist has betrayed him into admissions which his adversary knows too well how to make use of against himself. Thus the Brahmin contrives to retain his influence and bring the missionary into contempt.

Another serious difficulty in the way of the progress of the Gospel, is the inconsistent conduct of those by whom it is professed. It is a cause of thankfulness that there has lately

been an improvement in this particular, but even yet large numbers of European Christians dishonour the principles of their religion by their lives, and not unfrequently set an example of profligacy and vice almost beyond that exhibited by the idolaters themselves. The Hindoos cannot be convinced of the excellency of a religion which has no better effect than this, and with such things before him, what can the missionary say as to the blessedness of its results?

The policy too of the British Government in establishing schools for the natives, where every branch of European knowledge is taught with the single exception of Christianity, has often been attended with the most injurious consequences. Not only have many of the Hindoos educated there become infidels, which is the result naturally to be expected, but the systematic exclusion of Christianity has produced an impression on the native mind, that as a nation we do not look upon it as of any importance, and that that notion is limited to a few. Mr. Weitbrecht declares, with reference to these schools, "the example of Government has assisted, in a great measure, to prejudice the minds of the higher classes of natives against the efforts of Missionaries. I once heard one say, 'There must be something wrong about your religion, for your governor Saheb does not believe in it himself.'"

The great difficulty of all, however, is, the scantiness of the number of Missionaries employed, as compared with the vastness of the field they are called upon to occupy. The Church Missionary Society has between fifty and sixty ordained Missionaries, and the Society for the Propagation of the Gospel, between thirty and forty, for the whole of India. Other Societies have theirs, but the whole number is very small, and these are to preach the Gospel to 100 millions of idolaters. In Bengal there are thirty ordained Missionaries, for 35 millions of inhabitants. "I leave you to judge," says the same excellent clergyman whom I have before quoted, "what a Missionary must feel, who is placed, as I have been, among one million and a half of heathen. Though he had the zeal of Paul, the love of John, and the strength of Goliath, how could he break through the power of idolatry? The rattling of the idol-car, the music and the wild shouts of the besotted multitude, overpower *his* voice. . . . . Among such a chaos of heathenism, the solitary Missionary feels himself like a vessel upon the stormy ocean; fear and terror

would fill his heart, if he could not take his refuge in God in prayer, and firmly cling to the promises in faith." Even in parts more favoured in this particular than Bengal, the pressing difficulty arising from the want of labourers is still severely felt. The Bishop of Madras wrote in August last, "At present we are very far from obeying the command of Christ, to occupy till He come. *We have in the Madras Presidency about fifty missionary Clergymen of the Church of England, and about fifteen millions of heathen.* Surely this fact ought to be a heart-stirring appeal to all in England who love souls, to send us help." There is no doubt, humanly speaking, that the want of men to preach the Gospel is *the* great hindrance to the advancement of the missionary work. In another letter, referring to the conversions in the Tinnevely district, before alluded to, the Bishop of Madras declares, "It is my firm persuasion, that with an adequate body of devoted Missionaries in Tinnevely, the heathen would come to Christ by thousands; and that in a few years, if we are not thwarted by the powers of this world, it would become a christian province. At present, however, without a single Missionary to send to Mr. Pope as a coadjutor, I can only mourn over a beautiful prospect for the Church of Christ, marred, not by the will of God, but by the indifference of man." When the harvest is so plenteous, and the labourers so few, how earnest should be our prayers to the Lord of the harvest, to send forth labourers into his harvest! how unwearied our efforts to procure them!

Notwithstanding, however, the difficulties which I have enumerated, and others which might easily be added, we must not suffer ourselves to be dismayed. Difficulties will be found in every field of christian enterprise; and in India God has given us, in the midst of all, much to encourage us and to cheer our hearts. From the diffusion of education, and the silent influence of Christianity, the system of Hindooism is shaken, and the splendours of its polluted worship are fast fading away. Those who have known India long, declare that within the last twenty years a great and perceptible change has taken place. The mind of the Hindoo is becoming enlightened, while at the same time his morals are improved. The idol festivals are not attended as they used to be; and even the Brahmins themselves seem to look forward to the eventual overthrow of their faith before the Gos-

pel, as a thing decreed. Many persons are heard to declare, that though they are themselves too old to change their religion, their children will all become Christians. Not long ago, a wealthy Brahmin in the city of Benares brought his son to one of the Missionaries, and placed him under his care, with these remarkable words; "I feel convinced, Sir, after reading your holy Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts; but here is my son, take him as your child, feed him at your table, and bring him up a Christian." At the same time, he made over to the Missionary the sum of 10,000 rupees, (£1,000.) to pay the expenses of the education of his son. This event, it is expected, will have a great effect on the minds of the Hindoos at Benares.

The formation of orphan schools in connection with the various Mission Stations, is another encouraging circumstance as regards the future prospects of India. In these establishments throughout the country, upwards of 1100 orphan children of both sexes are maintained and brought up as Christians; and it is not too much to expect, that by the blessing of God, many of them will become faithful labourers in the vineyard of the Lord. Great efforts are being made for the improvement of female education, and this must enter largely into the calculation, if we would rightly estimate our hopes of success. A native ministry is gradually rising, and, in short, we may trust that a great preparatory work is going on. Last year the excellent Bishop of Calcutta wrote thus: "Preparatory work has been going on in this diocese for forty or fifty years, and from the time of Bishops Middleton and Heber, rapidly. Thousands of converts—the term is not too strong—have been 'added to the Church' of such as, we humbly trust, shall 'be saved.' Bishop's College has been for fifteen years sending out its catechists and candidates for the mission work; and after an interval of trouble and difficulty, to which I need not more particularly advert, is rising up again, with more efficacy than ever, to its high task. The British power has been diffusing all the elements of civilization with a bounteous hand among its prostrate subjects. Education in our missions, both of the Propagation and Church Missionary Societies, has been pouring out its waters of life; even the imperfect education of our government schools and colleges has been loosening the bands of ignorance and superstition.

Christian villages are being formed in our several missions, as our younger converts rise into life; and asylums for both sexes have turned the miseries of famine into opportunities for christian instruction, independent of Brahmin and heathen domestic ties." When such is the preparation for the harvest, surely we are entitled to believe, that in due time we shall reap if we faint not.

Moreover, it is a great encouragement to us to know, that the weapons with which we carry on this warfare against idolatry and sin, have already been successful against the same adversaries. Our weapons are not carnal, but spiritual, and mighty through God to the pulling down of strongholds. Long ago, in the hands of the Apostles of Christ, they put to flight the gods of Italy and Greece, and every false deity who had usurped the honours and the worship due only to the Lord Jehovah. The gods of India are the same under other names as those which Italy and Greece adored; and shall the sword of the Spirit be less powerful now than it was of old? Already the powers of darkness are shaken on their thrones, and their overthrow has commenced. "Bel boweth down, Nebo stoopeth." The solitary missionary, standing before the proudest temple idolatry can boast, has a right to take up a burden against it, and to say "thy days are numbered, thine end draweth nigh." Yes! if there be any faithfulness in the promises of God or stability in the divine decrees, if any power in the mediation of Christ, or truth in the doctrine of his reign, the cause of the Redeemer must at length prevail. The soldiers of the cross will be once more triumphant, the light of salvation will be poured on the nations that lie in darkness and the shadow of death, and India's millions of inhabitants will rejoice in God their Saviour.

If we want any additional motive to stimulate us to prosecute with ardour the missionary work on behalf of India, let us remember the worse than indifference, the wrongs and injustice of the past, when the gospel was prohibited in that vast continent, and christian statesmen expelled from her shores those who would have communicated to her people the blessings of divine truth. The first Missionaries who reached India, were not so much as permitted to land, but were sent back in the same vessel that brought them thither. Even till so lately as the year 1807, when the late Lord Teignmouth and

other gentlemen who co-operated with him, happily succeeded in obtaining the removal of existing restrictions, the translation and printing of the Scriptures being forbidden within the limits of the British sway, were obliged to be delegated to the Baptist Missionaries at the Danish settlement of Serampore. It was thought in those days, that the attempt to introduce Christianity would be the means of overthrowing our eastern Empire, and so long as our dominion was secure and ourselves enriched, men were content not only to forget the obligations of the divine command, but to do all in their power to perpetuate the reign of vice and misery, which it was their sacred duty to expel.

These restrictions are now happily removed; the whole continent of India is open to the footstep of the missionary, and all her villages, and the streets of all her cities, may echo with his voice inviting men to Christ. The prescription of British superiority and British influence is on our side, and we shall be guilty of our forefathers' sins if we refuse to take advantage of these openings, and to make up by earnestness, zeal, and love for our former indifference and neglect.

Neither let us forget the inestimable value of the blessings we are now invited to bestow; if we give India the gospel, we shall confer the greatest of all benefits and ensure her perpetual gratitude; and when, as in course of time, she assuredly will do, and ought to do, she rises up emancipated and free in her own majestic and natural independence, she will bless the memory of our conquests, and cast into oblivion the memory of her wrongs. Who can speak aright of the real good that is effected now by the conversion of even one of her many villages to the faith of Christ? How great and wonderful is the change there! Instead of men bowing themselves in abject superstition before the filthy Sunyasee, or lying devotee, they detect his impostures and abhor his vice. Instead of submitting to a willing slavery to the dark terrors of Brahminism, or revelling in its licentious delights, they are made free by the truth, and admire that which is lovely and of good report. There, in the place of the idol temple, with its gross and abominable sculptures, polluting the mind, and hardening the conscience by early familiarity with images of impurity and lust, rises the Christian church with its spire pointing up to heaven, and all the pure and elevating rites of divinely appointed worship.



There, instead of the wild shouts of the frantic multitude at some festival celebrated in honour of the polluted history of a polluted god, are heard the voice of supplication and the song of praise. And there, woman, instead of offering that spectacle of miserable degradation which, in other parts of India, she uniformly presents, is raised to her appropriate position, and receives the respect and affection which is her due, and becomes a helpmate to her husband, an instructress and example to her children, and a blessing to her home; while instead of an ignorant, vicious, and suffering population, we behold them enlightened, virtuous and contented. Such are the happy changes which it is the privilege of the christian Missionary to effect. Such his peaceful victories, victories beside which all other triumphs must veil their glories. Oh! how various are the motives which combine together to induce us to send him forth into the field of his glorious enterprise. The need of evidencing our own faithfulness by our faithful acts; the obligation laid upon the Church to preach the Gospel to every creature; the love of Christ towards us constraining us, and our love towards Christ compelling us to serve Him in return; the command of God which we dare not disobey; the example of good men; the reparation of past wrongs; the blessings promised to him who converts a sinner from the error of his ways; the voice of the multitudinous heathen asking for pardon, for peace, for eternal life, and withal the prospect of success. Cold must be the heart that is insensible to obligations such as these, they are such as no disciple of Christ can refuse to recognise, such as no man, under the influence of His Spirit, will desire to avoid. Let it be ours to feel them in all their holy force; it will be not only to the advantage of other men, but to the solid peace and satisfaction of our own hearts.

" Salvation, oh Salvation,  
The joyful sound proclaim,  
Till earth's remotest nation  
Shall hear Messiah's name."

## A LECTURE,

BY THE HON. AND REV. BAPTIST W. NOEL.

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I COULD heartily wish, my dear young friends, that I was far better prepared than I am to address you on the subject which calls us together this evening, namely, the Spiritual Destitution of this Country, and the Duty incumbent on you to endeavor to mitigate if not remove it. But although I shall offer you only very obvious remarks, which require little research, and which might present themselves to any of your own understandings, yet, as they will be chiefly of a practical character, I trust that if you have that seriousness of mind which has, I believe, called you together this evening, they may be of some service to you.

However we justly glory in our country, as holding a very distinguished place among the nations of the earth, yet there is no question that there exists within it a phenomenon somewhat mysterious and exceedingly painful—an ever-increasing capital, together with a deepening pauperism. It is lamentable to think of the condition to which a large portion of the working classes is reduced. The agricultural class, (the largest of all,) is in many of the counties of England exceedingly ill paid, ill lodged, and ill fed ; and numbers among them are still more anxious for the future, and know not how they shall obtain the employment by which they are to secure their livelihood. The natural vent to the redundant agricultural population is their employment in our great towns and cities ; but here we find new spectacles of want and sorrow. In those employments which maintain the greatest number of persons in this country among its manufactures—that is, in

the cotton and woollen manufactures—no one who knows them can doubt, that the operatives labor far too long, are scarcely able to secure, in ordinary times, a sufficient maintenance, and, what is still worse, these manufactories employ so many women and children, as scarcely to leave adequate and remunerating employment to their parents. The result is exceedingly unfavorable to the welfare of society, inasmuch as the young women and children in these cotton and woollen factories can hardly learn any thing with respect to domestic concerns, or form those habits which would qualify them to be good heads of families; besides which, the children, who, inverting the order of nature, are obliged to maintain their parents, instead of their parents maintaining them, become demoralized by that habit. If we look, on the other hand, at the mining districts, we find, in this civilized land of ours, women and children laboring in subterranean darkness, the women often putting on the garments of men, and women and children working in a manner which at once degrades the character and destroys the health: and yet, if legislation interferes and prevents it, it is only to incur a still worse calamity; for, as these husbands and these parents cannot obtain wages enough to maintain them, the alternative is either to starve above ground or to labor thus beneath ground. In the hardware manufactories of this country it is truly painful to look at the squalid, miserable children that are working twelve or fourteen hours for wretched wages, which wages are to go to support a large family, and many of these little children not able to earn by twelve or fourteen hours work sufficient even to feed themselves. It is very melancholy to think likewise of the evil effects resulting from the late hour system in a class above these—the young men in our shops, suffering in mind, and morals, and health most severely, by a system which has nothing whatever to recommend it, and which could be abolished, if cupidity did not prevent, without injury to a single being. And when we think of the young women that are obtaining their livelihood by the needle, it is melancholy to think, that just in proportion as their labors are less obtruded on the public, and their sufferings are less spoken of, they become more intense and fatal; and every one of you, I am sure, has felt your heart bleeding to learn the evils which many of the sempstresses, and young

women living by their needle, in this town, are exposed to, hurrying them to a premature grave, and while still they remain alive, destroying the comfort and happiness of every day.

Now if these things are found in large classes of the population of England generally, so our own city has its share of these calamities; and to these various classes that are worked too hard, paid too little, and suffer greatly by evils, there must be added another class, alas! not small, and which must ever from year to year augment—those who can find no employment at all on any terms. Now this state of things in our metropolis, as well as in other parts of this country, must greatly increase the mischief to be derived from the absence of positive useful instruction. It is indeed most cheering to contemplate some of the features of this great metropolis. It is a customary theme of praise, and not unreasonably so, that we have here palaces surpassing in splendour those of the other metropolises of Europe. No one can look at our great public buildings without admiration—our new Houses of Parliament, our Banks, our Post Office, our Custom House, our Royal Exchange, may all of them demand the admiration of the stranger, and make us feel disposed to glory in this city; but, I confess, to me it seems far more admirable, and satisfies my heart far more, to see those immense, those almost interminable lines of modest buildings, neat and somewhat ornamental, many of which we have reason to think are the homes of contentment and domestic joy. It is that which is the glory of London. Yet, when we have looked at this aspect of London, we cannot refuse to take a glance at the alleys and the courts, which the stranger never enters, and the melancholy abodes which few are aware of. Here there is an accumulated mass of misery in contrast with all that comfort. When we think of the myriads inhabiting these recesses of our great town, and ask ourselves, where are they found on the Sabbath day? the answer is, that they are living without the habit of public worship, without any recognition whatever of God. It is well known that if all the churches and chapels in this city were crowded—crowded at each service—there would still be hundreds of thousands who could not find a place there—hundreds of thousands of those, who would be kept by no infirmity and no

legitimate cause, away from the public worship of God. But the churches and chapels of this metropolis are *not* full, and therefore we must add hundreds of thousands more to the mass of those who are habitually living without the worship of God. Can we hope that those, who thus constantly break the Sabbath, and never honor their Maker in public, are living religious lives at home? Can any one here suppose that their families are found uniting day after day in prayer to the God and Father of all? Do they read the Scriptures, parents and children together? Are they guided, in their lives, by the directions of Almighty God? Do they in secret pour out their hearts before Him? Or does the total want of any public recognition of God generally demonstrate that there is a want of religion altogether? Now, if so, consider the circumstances under which these myriads in this city are placed. If it is too reasonable to suppose that they are living without godliness, what are the *amusements* which they seek in order to refine the taste and to improve the heart? Many of the rich, living without worship, are found in gambling houses or parading their splendor on the Sabbath day in the crowded parks; or, perhaps, by shameless vices, setting the worst example that they can to all the classes underneath them: and if many of the rich are thus engaged, the poor, on the other hand, seek for their enjoyment and their happiness in spending the Sabbath day in parties of pleasure, in seeking the delirium that drunkenness occasions, in frequenting low theatres, or in devoting themselves to absolute licentiousness. Are not these the pretended enjoyments of myriads? For a while this lasts in the life of a thoughtless and unprincipled man, but it does not last always. Each habit, both of vice and of virtue, becomes more intense as the man proceeds, and those who have given themselves up to the indulgence of vice, by degrees, to a great extent, destroy their character, their means of comfort, and their health. Some plunge into the gaol, and others are hurried to the mad-house; and our mad-houses and our gaols are filled with those who began their course by seeking these pretended enjoyments; and multitudes among them, partly through want and poverty, and partly, perhaps, through excess, are reduced to poverty and sorrow. Is it not heart-sickening to think how many thousands in this city are approaching death by the process of

certain and often repeated disease, without any one to pity, to guide, to console, to direct them, sinking into actual death unbefriended in this populous solitude, as though it were a desert. Now if there be this mass of evil and of sorrow in this country, constantly fed by all the incentives to evil with which this town abounds, and these persons, instead of having wholesome instruction administered to them, are, as far as they are educated at all, poring over some newspaper that panders to their passions and exasperates all the evils of society, instead of mending them, it surely is a question which young men, if Christians, may well legitimately ask themselves—Can we do any thing to stay this torrent of evil? The very question would suggest that if any thing is to be done to stay it, it must demand the utmost energy of all the good. All the good of every age, of each sex, and of all denominations must labor hard and energetically, if they mean, in any effective manner, to stay this torrent of evil. As to the pulpits of this town doing it, it would be childish to suppose they could. All that have any energies to employ in their Master's service, must labor hard and well, if this flood of evil is to be arrested.

But, my dear young friends, let us not deceive ourselves in this matter; it is not a very easy thing to do good. The person that attempts to do it must be good himself, and I have therefore to call you to a strenuous and severe duty, when I ask you to resolve that you do good. It is first to resolve that you be good yourselves, that you obtain all those qualifications which may give you influence with your contemporaries, and may leave a good reputation behind you among those who have the happiness of your friendship and may survive your loss.

I shall therefore devote myself chiefly this evening to that task—to consider how you may acquire influence, and only more shortly afterwards to consider how you may use it when acquired. You have to acquire influence. Each young man here has to make himself an influential member of society. Influence will not fall into his lap, it will not rain down upon him from heaven; he must *will* it, he must *command* it, it must be the result of his own labor. Nay, more than that, all your happiness must be achieved thus, and your happiness and your influence are, perhaps, more closely connected than you would at first sight imagine: and in speaking to you to-night of the

methods by which I think you may promote your own happiness, I take a course which may appear to you circuitous, but which I am persuaded is the most direct of all to answer the question you have asked me, how you may mitigate the spiritual destitution of this land?

Now, first, let me hope that all the young men whom I address this night will resolve to secure their own happiness. Do not depend on patronage, do not look to friends, do not trust to chance, but determine to make your own happiness. If resolution and vigor can do it under God, if any faculties which God has given you, used in the very best way, can command it, resolve that you will command it. If you shall meet with difficulties, and meet with them you will, do not lament them and sink under them, but resolve to meet them; determining that you will make use of difficulties as the handle to success. Be constantly sharpening your faculties and strengthening your resolves. Say to yourselves, if success can be won in life by resolution, by constancy of effort, by the exercise of every social virtue, success shall be mine; and remember, it is *your* effort must win it. If so, you must not look upon ease as the end to be obtained; you must not even propose it to yourselves in the distance as that to be aimed at as the supreme good of life; but you must feel that you consent to labor, that God has put you here for a life of exertion and toil. Old age will allow you to retreat, and if you are temperate and healthy, the retreat will be very short. Till that time you mean to live a life of labor for yourselves and for others. Consent to this, give yourselves up to it, rejoice in it, feel that it is man's vocation here below to labor hard, and then you lay hold on the great spring of success.

Let me then, my dear young friends, beg you to determine to be industrious. Your first duty is to prosecute with energy your own calling. Other efforts of practical benevolence may be added usefully; but your first business is with your own employment. Give yourselves heartily to that; throw all your energies into it. Let those who are in business determine to know more of their business than other young men know; to do more in their business than other young men do; to be more useful to their employers than all with whom they associate; to compel them to esteem their intelligence, vigor,

and perseverance. Determine that your industry shall be a model to all those with whom you associate; and if industry can win success, determine that success shall be yours.

With this allow me to recommend to such as are in the employment of others the strictest, the most thorough integrity. If they are truly upright, they will consider their time—at least all the time that is contracted for—as thoroughly their employer's; and during those hours they will use their thoughts and energies for him, determining to secure his interests as they would their own, to improve his property as by-and-by, I trust, they will improve their own; and constantly to labor, that their employer may derive from their faithful labors more advantage than he had even a right to anticipate. By-and-by many of you will be employed for yourselves; when you are, let the same thorough integrity mark all your proceedings. Be thoroughly upright, taking care never to engage in speculations beyond your depth. Speculation is altogether dangerous to the mind, because it fosters a cupidity for rapid acquisition; but speculations beyond your depth, and blind speculations, are absolutely fatal, and conduct far more frequently to the Gazette than they do to splendor and to wealth. Take care to manifest sterling integrity in all the transactions of life.

Closely connected with integrity is truth. I hope every young man I address will be a man of his word, a man whom an enemy could depend upon to keep his word to the utmost, a man whom every employer would trust in the most critical conjunctures, and in every business of the greatest responsibility. Be ever true to your word; let the whole world know that they may trust your veracity; and so you may deserve success even before you win it.

And with this it is surely useful to preserve good temper and courtesy of manner. Good temper is a cheap way of making many friends; whereas people will turn away from a man of the most rare and sterling virtue, if he is only surly in his virtues. We cannot afford, my young friends, to make enemies in this world; we are far too weak and too dependent. To make enemies by surliness and ill temper is surely the greatest folly a man can be guilty of.

And if these things are necessary for success, there is another which is sometimes not as much attended to as it ought to be, I mean, the carefully preserving the health which



God has given you. It is a very costly purchase when we buy money by the loss of health. It demands many and many a thought before you consent to accept or to retain a lucrative employment which is undermining health. Without health you cannot have a vigorous mind or a cheerful temper, and the enjoyment of life is gone. With health you can bear almost every hardship and every burthen that will be put upon your shoulders, and therefore strive, by all means in your power, to cherish robust health. If you were ruddy, and your limbs were strong, and that ruddy hue is exchanged for paleness, and those limbs have lost their muscular force, depend upon it, you had better take a course by which they may be restored, at almost any sacrifice. I do not positively say, at any, but at almost any sacrifice, except that of conscience, it would be worth while recovering that muscular vigor and those ruddy cheeks.

Further, while I suggest to you, by exercise, and air, and well-ventilated rooms, as far as you can command them, and every other method which prudence would prescribe, to cherish health, so I would earnestly advise you to cultivate to the utmost frugality; to live on as little as you possibly can. By-and-by you will wish to marry, and every shilling will be wanted. Do not waste your money; be as frugal as you can; and if you say you are young yet, remember that you cannot from this day accumulate one shilling too much:—and yet you may; “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.” “Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine;” that is, God will bless those who are liberal. And while it is absolutely necessary to your welfare here that you should get as much as you can and save as much as you can, yet it is always with this recollection, that you must avoid the lust of accumulation, that you must cherish the habit of liberality. You must remember, that God gives you his good things to do good as well as to enjoy yourselves, and therefore cultivate frugality for both purposes, that you may have something to give and something to lay up. You may think, perhaps—in generous youth it is natural to do so—you do not want money; but to have money in your pocket is of the greatest value to you, and

a little experience of life will show it to you. Suppose you are seeking an employment; if you have tired your friends, and if you have no money in your pocket, you must take the first that offers; no matter how disadvantageous the terms are, how unpromising the aspect of it, you must take it; but if you have saved some money you can look about you, you can make your own terms, and can obtain such an employment as may promise you, as a rational and christian being, some happiness; and therefore a little money in your pocket is of great value. Frugality, besides being the road you must take to acquire by-and-by a measure of wealth, may at once give you something like independence; by which I do not mean an income not dependent on your own exertions—a very partial independence indeed—but that instead of being the slave of circumstances, you may choose, in many cases, the circumstances under which you will be placed.

I would make a few remarks likewise upon early hours. Some of you are probably engaged almost as much in the day as your health will well bear, and yet if such have intelligence, decision, and forethought, they will be anxious to secure a little time for the improvement of their minds besides. If they should give to this necessary employment their evening hours, it would be fatal to their health and to success in life. After a day's labor the mind is fatigued, and if the imagination then becomes excited by any literary labor, this would after a little while probably destroy sleep hopelessly. Let me therefore recommend such to go to bed as soon as they can after the hours of work are over, and then to get up proportionably early; and when the mind is fresh, after having made your morning prayer and meditated for a little while on the Word of God, set yourselves to those literary exertions upon which perhaps much of after success in life depends: first to acquire that knowledge connected with your own employment which other young men would perhaps overlook, and then to attain such other general knowledge as you will afterwards have need of.

But, my young friends, I should feel that all this life of watchfulness, self-denial and effort would have something almost mean in it, if it were alone directed to this end, that you might at last live in selfish plenty. It would scarcely be worth all this consideration and effort. But God has made

you to be social creatures, and I would very seriously recommend to each of the young men whom I address, that in all this life of effort and energy he should keep in view a happy marriage to some companion of his whole life, who may be his greatest blessing from God. It is by looking at a happy home, to be won by your own efforts, by your own decision, that your character is to be most formed, and your temper most cheered. I trust no one will be so foolish as to spurn the greatest blessing God has given to man below, or at least *one* of the greatest blessings, by ever marrying for money. If you should marry a woman who should be disagreeable to you, unsuitable in age, and without those qualities that can make a home happy, because she has money, depend upon it you are blighting all your future happiness—do not do it on any consideration. Nor, my young friends, ever marry a young woman merely because she is beautiful, if that beauty is connected with silliness, with vanity, with caprice of temper, with all those qualities that you know would make a home unhappy. There are many miserable marriages, depend upon it, made in this way in mere thoughtlessness. But I trust you will have far more consideration than this as christian young men. But there is a beauty which comes from nobleness of soul, in which the soul looks through the eyes, and speaks of its gentleness, and affection, and frankness, and simplicity, and all those social virtues that can make your home happy. Look out for such a woman to be the friend and companion of your lives. Look out for one whose affection shall make her consider your happiness as one of the greatest objects she can pursue in life, who shall have so much sense that she shall be your counsellor, whose acquaintance with domestic concerns shall multiply those daily little comforts of your home, which, depend upon it, in the long run, materially add to the comfort of human life; and, above all, a woman whose sound warm-hearted piety shall promise her to be your friend in eternity, when she has cheered your way through many a long year of mingled joy and sorrow, suffering and success, in this world. Such a wife may each young man here seek to deserve and to win.

But if you are to deserve such a woman to be your wife, and to win her, every young man must shun every approach to impurity as he would shun the dagger of an assassin. There may be thousands of young men in this town at this

moment who have trifled with the beginnings of licentiousness, little thinking to what it was leading them, when it has proved to them like the uncoiling of the roused snake, or like the spring of the once slumbering tiger. The smallest observation of human life may make young men see that when they trifle with the first beginnings of licentiousness they are opening a floodgate of sorrow, which will probably sweep away all their happiness. Have you not known, my young friends, in this city—do you not know at this very moment, among your own acquaintance, some once noble youth, who had ample faculties, and strong health, a warm simple heart?—you may see him now with his cheek emaciated, with his limbs feeble and trembling, with his countenance manifesting all those hateful passions that have been raging within, and acquiring a tyrannical influence—you may see him, perhaps, his friends disgusted, his health gone, his character lost, his prospects ruined, sunk into moral impotency, unable to resolve even for to-morrow, a wretched object to all around him, simply because he became a profligate; and he became a profligate because he trifled with the beginnings of profligacy. Take heed, my young friends, that you do not meddle with this fire; bless God that you have been saved from it; and recollect that a profligate youth makes a dreary age. There is scarcely any sin which is followed by so sure and so awful a retribution, even in this world. It blights all the young affections, it renders it impossible to love or to be loved, it shatters all the best and purest objects of the heart, and he who resigns himself to such folly and sin, in an hour of mere puerile, I had almost said idiotic, folly, throws away the happiness of a virtuous home for all the years of his life.

Hitherto, my young friends, I have spoken to you of those habits by which you may best secure your own personal success in your calling: but you are called to be citizens, and in order to fulfil your duties as Christian citizens, you will need all the knowledge which you can acquire. Do not, as some foolish youths would, despise general knowledge; but obtain as much of it as you can command. If Mr. Burke had reason to say that “knowledge is power,” how much more certainly is knowledge, combined with resolution, habits of activity, temperance, frugality, and all the social virtues, sure to be ultimately power. Therefore

obtain as much knowledge as you can of any science within your reach, of the laws of your country, of the great interests of society, of the state of foreign nations. All the knowledge within your reach, seize it, catch at it with avidity, pursue it with resolution; determine to be a man of information, if that information is within your power; and remember, that just in proportion as, without neglecting prior duties—for still let me recall my first observation—the great matter is, to give yourselves heartily to your calling, and to throw all your energies into that, you cultivate your faculties, you will secure your success in the world.

But there is a knowledge far beyond all others, that is, the knowledge derived from God's own Word. If our Maker has given to us a revelation of his will, that revelation must have a value incomparably beyond all other kinds of knowledge. I hope each young man that I address, therefore, will feel that he is resolved to study the Bible: *study it*;—I do not mean merely to read a chapter daily for the edification of his heart, but, as far as he has the opportunity, to make the Word of God his study. All questions of church discipline—all the doctrines that agitate different denominations—all the great practical duties of life—must ultimately be settled by the Bible; and the man who knows most of the Bible—thoroughly knows it—if he knew no other book, would be wiser on all those important questions that are agitated in society, than those who could carry a hundred ponderous folios in their heads. It is the Bible upon which all religious opinion must ultimately rest. Get a thorough knowledge of the Bible: if you obtain that knowledge, you are safe from all the assaults of infidelity on the one hand, and superstition on the other, and can in your turn become able champions for the truth, in a day in which every thing is discussed, as it ought to be, and in which truth will ultimately prevail.

But the Word of God was not given us only to study, not to acquire knowledge or heap up notions, not to be able to conduct discussion and ascertain doctrine; but it was given that the truth therein might sanctify us, that we might feed upon its promises, that we might be guided by its precepts, form the character which God declares himself to approve, be men of the Bible, moulded by it altogether, governed by its

influence under God, or rather by his influence according to its direction. Read the Word of God, therefore, daily, my young friends, for this purpose, and try to imbue your whole spirit with its examples, its doctrines, its promises, and its threatenings.

And with this I cannot omit to mention, what yet your own habit has long ago proved to you to be valuable, I should say invaluable—the habit of prayer. Is prayer to discharge an obligation, and to satisfy conscience? He never prayed who thinks so. Prayer connects us with God; prayer brings down on us the blessing of the Omnipotent. It is by the providence of God we are to be guided, and supported through prayer. Prayer would conquer our faults, prayer meet our temptations, prayer sustain our sorrows, prayer cultivate our virtues, prayer form our characters, prayer win for us our blessings, prayer make us cheerful and strong, prayer enable us to glorify God while we live and triumph in God when we die. Take care that no earthly temptation ever induces you to break off or interrupt for a day this habit of prayer.

But if we are to read God's Word and pray with these ends, it shows us that we ought to be men of decision for God. I trust you will none of you be content with a weak and vacillating profession, but be decided for God. Depend on it, my young friends, nothing is gained by indecision. You dare not renounce your profession—you do not wish to renounce it. Now if you should conceal it, though you do not renounce it, it will just hold out to all those with whom you are, the information that you are afraid of their sneer, that you dread their raillery, that you cannot meet their arguments. Do not let them have this advantage. Glory in religion; tell them that you have found the truth, and you wish them to find it, that your choice is wise and theirs is foolish; show them the value of the habits to which religion has prompted and guided you, and depend upon it, if they do laugh at you, they will feel you are the wiser and the better men: and even that laughter will turn to your advantage, because it will show, in addition to the other social virtues that religion has inspired you with, that it has given you patience and courage too.

And then, if you mean to be decided for God, come to the Lord's table; be found at the table of the Lord in all those congregations in which you worship. Be regular at your place there; approach it with the deepest seriousness and the

most earnest preparation. Let the world see that you have given yourselves to the service of Christ; let your fellow-Christians know it, and they will look at you with interest all the more because you are young; and will observe your course with many prayers of fraternal affection. By thus openly joining the Church of Christ, and engaging yourselves in God's service, will you surround yourselves with warm and faithful friends, who will help you in your Christian course.

But while you thus seek to be decided for yourselves, you will of course endeavour to bring others to Christ. You see around you a painful destitution of religious knowledge, many contemptuously turning their backs upon a religious life. When you see it, never think of it with lightness; look at them with the deepest pity; exercise that pity in secret by meditation and prayer, and while you are musing let the heart burn, and at last speak with your tongue. Urge the young men with whom you associate to seek God; bid them be anxious to save their souls; deal with them frankly and truly; and by using a tone of kindness—by all the patience that you can show towards their faults—manifest your kindness to them, and by that kindness find your way to their hearts.

And this leads me, then, now that I have mentioned how that I believe you may secure your own success and your own happiness in life, to remark how you may directly use the influence you acquire for the benefit of others. Ere I leave that subject, I rejoice to pause a moment to contemplate the prospect before you. Generally it is my firm conviction, that if you do exercise these various virtues, most of you will secure success in life, and with good sense, with good habits, with good health, with a good wife, and with true piety, I ask whether his home may not be most happy? God has very equally distributed happiness among those who seek it: and may you, my young friends, find, under his favoring providence, that by these sustained exertions of your own, you may have as large a share of happiness as falls to the lot of any of our fellow men. Then being yourselves blessed and guided by God, you will spontaneously, without effort, unconsciously, I may almost say, be doing good to those around you. A young man of these dispositions and habits cannot associate with others, without continually doing them good. Your very countenance and manner will be a sermon

to them. They will feel in your presence that they are in the presence of something superior. Your habits will command the respect and confidence of those with whom you associate; and then you have obtained an important advantage for doing them good. Set before those young men, whom you may see guilty of many youthful follies, the advantage of those habits and principles you yourself have cultivated: set before them religion as that which has prompted all those habits, that they may learn to love it. Deal truly with them, and tell them that they are now in danger of perishing; that their souls must be saved. Urge them to keep the Sabbath day; direct them to the Bible; bring them to the house of prayer; and when you ask them to go with you to worship, tell them to go, not to be amused or to fulfil a duty, but to save their souls. Pray for them often. If they will permit it, pray with them; and I do not doubt that in many instances you may be the honored instrument of bringing some of the most thoughtless of your companions to recollection and to piety, and may exercise besides a very beneficial influence on society at large. In every society in which you go, your wise and thoughtful and yet cheerful behaviour, may recommend the religion you profess. In the bosom of your families, in the society to which you have access, you meet with young women; you naturally feel attracted to their society and they feel attracted to yours. If your manners are respectful, if your conversation is wise, you can in many instances lead a thoughtless and frivolous young woman to learn to love the Bible, and to seek in the knowledge and love of Jesus Christ the salvation of her soul. Then she becomes the centre of a useful influence to many around her; she blesses her family too. Besides being thus useful to the young women whom you may meet in society, you may be still more useful to the children of the poor. Those who are not over-tasked during the week may most usefully to themselves, as well as beneficially to others, take a class of children in a Sabbath school. There is many a young man who has been converted by having been led to fulfil that duty, and many more who have already given their hearts to God before they entered on the work, have found it keeping them out of the way of temptation, and strengthening them in every holy and righteous object. Let me beg you then to give your time to this most useful employ-



ment, by which you will be associated with others who have your principles, and who may perhaps even aid you by their christian experience.

But if, my young friends, you may do this to others, you may be no less useful to each other. You are most wisely and usefully associated in this Society with a view to do good. Let me request you to be frank with one another, and friendly to each other, and while you learn each other's names and circumstances, bear each other's names and circumstances upon your hearts before God. In this let each feel that he is a brother to all the rest, and desire greatly that your whole Society may advance in wisdom and in piety. This is what you may do individually, but as an association you may likewise do something towards removing the spiritual destitution of our country, the extent of which has brought us here this evening. Now I do not think that your contributions in money can effect much, and yet, small as they may be, they will be exceedingly useful as an example. The very fact of a number of young men associating together to maintain either a curate or a lay agent, some such excellent and useful men as those London City Missionaries, whose work among the poor I think has been blessed beyond all other work in our days, the exertions you make to promote some such efforts as these, greatly beyond the amount of your contributions, must be useful to those who witness the good example. But you may do still more, as I think, directly towards remedying this great mischief in our country. I understand that you correspond with young men in other parts of the country, who are engaged in the same good work with yourselves: is it impossible to extend that correspondence, so to methodize it, that the young men that are coming up to this metropolis from the country may know at once where to apply for admission into a circle of christian young men, so that they may be not isolated in this great and dangerous metropolis, but at once feel themselves surrounded by friends? I met, on one occasion, with a professor in a college in one of the United States, who told me that the students in his college were, to a very surprising degree, brought to a knowledge of the truth as soon as they entered into that college. This effect was chiefly attributable to the influence which the pious students of that place exerted on their young companions. If you should do something of the

same, so that when a young man comes up from the country to this great city, who perhaps has his principles little formed, he may be surrounded by five or six young men more experienced than himself, who make it a subject of fervent desire and prayer to convert his soul, to save him from temptation, and to bring him to form right habits, he may come to the metropolis to be blessed for ever. Besides this, your example as an associated body is, I think, likely to do the most extensive good. I trust you will maintain friendly relations with all similar associations in this town. I recur to what I began with, the mischiefs to be remedied are so enormous, that all those who love the Saviour ought strenuously to co-operate with each other in resisting them. If there are, therefore, other associations of young men, whether in the Church of England or in other evangelical denominations, who are associated as you are for their own improvement and the good of others, maintain friendly relations with them. Besides the very large number of young men who come annually to London for the purpose of obtaining a professional education, there may perhaps be as many as 50,000 young men in the different offices of this metropolis, its shops, and among its skilled artizans. What a spectacle would be afforded to this country and to Europe, if 2000 or 3000 such young men, being closely associated, feeling for one another, sustaining one another, praying for one another, should systematically exert a powerful influence on the remaining 48,000. One such young man, with the habits I have described, has more influence than ten who are thoughtless; and therefore 2000 so associated, sustained by such concert, would probably exercise the most powerful influence, both on employers and on the young men employed by them. But that influence would spread wider still; imagine a large portion of the 50,000 young men whom I may suppose to be thus engaged, instead of wasting their Sabbaths in idleness, and giving themselves to reckless and fatal indulgence, were, like you, thus prayerfully and resolvedly to pursue their highest happiness, for time and eternity, would the lower laboring classes fail to be influenced by that bright and beautiful example? Do you think that all that are laboring in this town would not feel the force of such an example—10,000 or 20,000 young men openly professing to follow Christ, and living according to their profession—it would be such a standard of

the cross as has not been raised for centuries. Raise it then; and let the rest of this metropolis see that if there is much of folly and much of vice among us, there is also, thanks be to God, much of principle and much of prudence too; and the result may be further, that when those devoted men who labor in this town as London City Missionaries or as Scripture Readers go into the houses of the poor, and find some who are infidel, some superstitious, some profane, and some recklessly immoral, if they can but point to you as holding in your earliest youth a bright example to those around you, it will go to many a heart, and we may hope that myriads in this town may glorify their Saviour through your instrumentality. Far more, I am persuaded, than by any contributions in your power to offer, far more than any direct association for the promotion of Missions at home or abroad, will the lustre of such a lovely life, the force of such a good confession, tell on the uninstructed or immoral population around us. God grant you may have the energy, wisdom, and piety to do so, and thus may this great metropolis, the greatest of all the cities that ever existed in this world, hold forth to the capitals of Europe such an example as they, blessed by grace, may some day likewise be induced to copy.

## A LECTURE,

BY THE REV. ALEXANDER M<sup>c</sup>CAUL, D.D.

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OF all terrestrial localities, Jerusalem is that which has engaged the most general, the most permanent, and the most sacred regards and affections of men. Twelve hundred years before the birth of the mystic city of Emperors and Popes, it was the habitation of a royal priesthood, and now, after the lapse of three thousand seven hundred years, it still continues the holy city of Jews, Mahometans, and Christians, that is, of one half of the human race. The arms of man and the power of time have utterly extinguished the glories of Tyre, and Babylon, and Thebes, and other wondrous cities of antiquity. The light of the gospel has dispelled the halo with which ignorance and superstition had encircled the residence of Christ's pretended Vicar. But neither the ploughing up of her foundations, nor the scattering of her people, nor the varied changes of her masters, nor the corruptions of Christianity, nor the triumph of Mahometan imposture, has made any change in the reverence with which Jerusalem is still regarded by the children of the prophets, the believer in the Koran, the advocate of the Papacy, and the champion of the Reformation. The reason is, that God himself has invested the hill of Zion with circumstances of eternal interest, which no changes or chances of human history can weaken, and no lapse of ages destroy. In the days immediately succeeding the deluge there lived the priest of the Most High God. During the dispensation of the law, there on the threshing-floor of the Gentile Araunah the plague was stayed, there the house of David reigned, there stood the sanctuary of God, and there,

to be the mediator of a better covenant, the Son of God poured out his soul unto death, and the redemption of mankind was accomplished. But its wonders are not yet finished, nor its destinies yet fulfilled. There is scriptural warrant for believing that it is still to be the place where the most gracious purposes of the Almighty are to be developed, where Israel is to be gathered, the glories of the throne of David established, the fountain head whence streams of blessedness are to flow to all nations. To point out the scriptural warrants for these expectations, and, by doing so, prove the final restoration and conversion of the Jews, is the object of the present Lecture.

The first passage to which I shall direct your attention is Isaiah lxii., which begins with an expression of Messiah's determination never to cease his intercessions until the object of his affections shall enjoy the glories and the blessedness of a complete salvation. "For Zion's sake," he says, "will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" and a little farther on He commands others to perform the duty which He had himself voluntarily undertaken. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." If these words are to be interpreted in their ordinary sense, no doubt can exist as to the future glorious restoration of Jerusalem and the Jewish people. It becomes necessary, therefore, to examine into the meaning of the terms, as upon this depends, not only in the chapter immediately referred to, but in others which shall be adduced, the conclusion at which we are bound to arrive. What did the Lord intend by the words Zion and Jerusalem? Did He mean that city which all the people whom Isaiah addressed must have understood; or did He employ these words in a mystical sense which none of the men of that generation could comprehend, and which, in fact, has never since been comprehended by the nation to whom the prophecy was sent, and in whose language it was written? The first, most reasonable, and unexceptionable rule of interpretation is that which directs us to expound the words of an ancient writer in the sense in which

they were accepted by the men of his own time and nation, and in accordance with the opinions, expectations, the historical and geographic circumstances of the writer and his contemporaries. Apply this principle here, and the allegorical meaning of Jerusalem, whereby it refers not to a definite locality—a city familiarly known to Isaiah and his hearers—but to something of which they were altogether ignorant, to an idea then unborn in the minds of men, and intelligible only to those who lived centuries after the delivery of the prediction—Apply this principle, and this allegoric meaning must be rejected. Nothing but the express declaration of the Lord himself or his messengers can warrant us in rejecting the plain and ordinary meaning of the words of Scripture. It may please God, and it has pleased Him, to speak in the language of parable, and to withhold from the wise and prudent what He has revealed unto babes and sucklings. But to assert that all prophecy is allegory, that its words are not to be received in the ordinary sense, that it was delivered in language utterly unintelligible to the speaker and the hearers, is, in fact, to maintain that Scripture is obscure and dangerous, and an unsafe guide in matters of faith. And such is practically the doctrine of those who affirm that in the text and similar passages Jerusalem does not mean the metropolis of Judea, but the christian church. In the long interval that occurred between the times of Isaiah and the rise of Christendom, there was, on this principle, no possibility of avoiding error. Saint and sinner must alike have died in the belief that in days then future the Lord would comfort Zion and build up her waste places, and make her the joy of the whole earth. In all those centuries Jerusalem could mean nothing but Jerusalem. One generation handed down the hope and the interpretation to another, and it was interwoven in all the national ideas of religion, and it was rooted deep in the heart of individuals; and it appears as the current doctrine and belief in the days of Christ, and the Son of God stamped the meaning of the word Jerusalem with his authority, and the evangelists wrote it in the Gospel in its old and usual acceptation, and the Apostle of the Gentiles retains it in his epistles in the only sense in which it was intelligible: and how then was it possible that the Jews, with all their national prejudices, and hopes, and pertinacity, and faith in the faithfulness of God, and the unchangeable-

ness of his word ; yea, how is it possible that we Christians, who reject tradition, and desire to rest simply, and entirely, and unreservedly, and devoutly on the revelation of God and the doctrine of Christ and his apostles ; how is it possible that we can understand the words in any other sense ? And yet if another sense were intended, the whole Jewish nation has been necessarily misled, and even a large body of Christ's faithful disciples, who have earnestly and honestly sought the mind of the Spirit, and who, in the days of their anxiety, desired humbly and simply to know the will of God, free from all personal interest or preconceived theory, which might mislead, or bias, or make them love one view of the prophecies more than another, have fallen into error. The allegoric sense of Jerusalem and Zion must be sought for in the writings of the Fathers, when Gentile philosophy exerted an unhappy influence on Christian doctrine, when the Jews were regarded as outcasts and enemies to the Gospel, when the first and primitive interpretation respecting Jerusalem was forgotten or rejected, or treated as heresy, and when, therefore, Gentile teachers were at a loss to understand the consolations provided for God's ancient people in the days of their calamity. Regarding themselves as the sole proprietors of the prophecies, and believing that to them belonged not only the promises of the Gospel and of everlasting life, but those also which in their plain grammatic sense could only relate to the earthly Canaan, and its cities and its desolations, and its children according to the flesh. Arguing that, as children of faith, every blessing was theirs, and unable to see the fulfilment to themselves in the literal land and city, they naturally adopted, or rather were forced to adopt, an allegoric interpretation. They certainly did not find it in the New Testament, for in the Gospel history and in the Lord's discourses, and in the Epistles, when simply placed without any qualifying epithet, it signifies the city of the great King. Thus when St. Paul says, Rom. xv. 26, " It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem," or 1 Cor. xvi. 3, " When I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem," the Apostle uses the word confessedly in its usual signification. Whenever a variation in sense is intended, the distinction is

marked by an epithet which prevents mistake. Thus, in Gal. iv. the Apostle says, "Jerusalem which now is and is in bondage with her children: Jerusalem which is above, is free." And again, in the Epistle to the Hebrews, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem;" where the word "heavenly" shows that the earthly is not intended. In the Revelation of St. John the same distinction is marked. The city of God in the heavens is called "the New Jerusalem," iii. 12, and "the holy Jerusalem, descending out of heaven:" but Jerusalem, taken absolutely as in the text, is never employed in an allegorical sense. In the whole New Testament the word is applied only to two objects—the earthly city of David, or the new and holy city in the heavens, the heavenly Jerusalem, which Paul says "is above," not on earth, and which John saw in heaven, from which it is to descend, whose builder and maker is God; never, therefore, in an allegorical sense, as a symbol for that Church which is still on earth, and which is still far from being like a city that is at unity in herself.

In explaining the text, therefore, if we are to be guided by the New Testament, a figurative application to the Church must be rejected. Jerusalem can be applied only to one of two objects; either the earthly city, which is still in bondage, or that glorious edifice in the heavens, where Christ is preparing mansions for his people. If the prophetic account does not agree to the one, it must belong to the other. There is no Scripture warrant for introducing a third object. The context does not accord with the heavenly Jerusalem: the chapter before us speaks of a city which had been *forsaken* and whose land was *desolate*, whose corn had been meat to her enemies, and whose wine strangers had drunken; whose Saviour had been at a distance from her, and to whom distant nations were to bear the glad tidings that He would shortly return. The preceding and following chapters point out that Jerusalem to which Cyrus had said, "Thou shalt be built; and to her temple, Thy foundation shall be laid;" which "had drunk at the hand of the Lord the cup of his fury, yea, even the dregs of the cup of trembling, and had wrung them out; whose sons fainted, being full of the fury of the Lord; whose people went down aforetime into Egypt, whom the



Assyrian oppressed without cause:" a description as little applicable to the existing Church as the heavenly Jerusalem; which can apply to only one city on earth—that known in the days of the prophet, and known still as Jerusalem.

Of her, then, the Lord himself predicts, that she is yet to be a praise in the earth, famed for righteousness, the habitation of glory, the light and blessing of the world, the chosen object of the Creator's regards. When we remember that the language of this chapter is not that of poetry nor poets, nor of even the prophet, but of the Almighty himself, it necessarily leads to the anticipation of a state of things, which for peace, and holiness, and happiness, and diffusive beneficence to mankind, the world has never seen. Her piety shall shine like brightness; her salvation as a lamp that burneth. Heathen nations shall be astonished, and even kings shall wonder at her glory. "Thou shalt be also a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God; thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The full meaning of the words we cannot apprehend, nor realize the demonstrations of the Lord's favour and mercy, neither may it be possible to understand why He whom heaven and the heaven of heavens cannot contain, should express such tender regards for one locality upon this island speck in the great ocean of creation. But we can perceive easily and plainly, and beyond all controversy, that the promises are big with blessing, and that, however darkened by the black cloud which rests upon futurity, the rays that pierce the gloom tell of coming glory; and we can hear that the sounds that have floated across the great abyss, and been echoed by the voice of saints and prophets, are full of sweet and heavenly harmony; and we can understand that He who sent them as harbingers of peace and forerunners of coming day, is a God of truth and mercy, and that therefore they are sent, not to mislead or to disappoint, but as a confirmation of hope and as pledges of the fulfilment. And we can in some degree estimate that special grace and mercy, which chooses the very city that killed the prophets, and stoned them

that were sent unto her, and rejected and crucified the Lord of life and glory, as the object of his most gracious regards, the centre of his religion, and the diffuser of his Gospel's blessedness. But whether we perceive it or not, or approve of it, or acquiesce in it, or stumble at it, and allegorize it, and practically deny it,—the mouth of the Lord of Hosts hath spoken, and the zeal of the Lord of Hosts will accomplish it. It is not this one chapter or this one prophet that announces Jerusalem's future and glorious destiny : Hosea and Micah, Jeremiah and Ezekiel, and all the prophets, give one uniform testimony respecting Jerusalem,—that she is to be the throne of the Lord ; that all nations shall flow unto her, and grace and blessedness flow out from her to all nations ; and that the name of the city in that day shall be, the Lord is there. But how is this to be accomplished ? Is the execution of the Divine purpose to be gradual, or suddenly to burst upon an astonished world ? Is human instrumentality to be employed, or is the great consummation to be effected by the miraculous interposition of the Almighty ? The text informs us that it is to be in accordance with all the operations of the Divine Being, both in nature and in grace. The creation of the world was a gradual development of wisdom and power. The formation of man into a living soul was not instantaneous. The multiplication of Abraham's seed into a mighty nation, and their inheritance of the promised land, was slow. The kingdom of God itself was first like a grain of mustard seed, and has required the dew, and the rain, and the sunshine of many a century, and the labour and culture of many a generation, to nourish her into that great tree, which covers the hills with her shadow, and extends her boughs like the goodly cedars, and sends out her branches to the sea and to the river. The spread of the Gospel particularly, and the triumph of its power, whether amongst nations or in individuals, is a work of time, and faith, and prayer, and patience. Analogy would therefore lead us to expect, that its victory over the prejudices of the Jewish people, and its final establishment in the city of Jerusalem, would also be gradual ; and this is the actual announcement in this chapter. The Lord declares, that before He make Jerusalem a praise in the earth, He will first plant watchmen upon her walls, men of prayer, and of faith, and of love and pity, who shall never hold their peace, but

offer up continual intercession to God, and be unwearied in their labours for the welfare of the holy city. This promise of watchmen planted on the very walls of Jerusalem, is decisive as to the employment of instrumentality. The earnestness and unceasingness of their intercession, and the Divine command never to rest until the object be attained, necessarily imply that the attainment will be attended with difficulty and delay, and appear even to be withholden. The nature of the office here designated "watchman" is easily ascertained: the same figure is employed elsewhere to represent a prophet, a minister of God. Thus, it is said to the prophet, in the 21st chapter of this book, "Watchman, what of the night? watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will enquire, enquire ye, return, come." To Ezekiel the Lord says, "Son of man, I have set thee a watchman to the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me." In this announcement, therefore, the Lord promises that before the final establishment of Jerusalem in glory and blessedness, God will send ministers of his grace to offer up believing prayer, and also to bear a message of comfort, glad tidings of the coming day to the daughter of Zion. The concluding verses of the chapter tell us whence these ministers are to come, and assure us that they are to preach as well as pray. "Behold, the Lord hath proclaimed to the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh."

Thus this one passage of prophecy, considered in reference to its context, leads us to the conclusion, that previously to the restoration of the Jerusalem that now is and her children to the favour of God, a Christian Mission is to be established in the holy city, and carry on the work of prayer and preaching, as preparatory to the accomplishment of the promises. The correctness of this conclusion is confirmed by parallel passages. The 18th chapter contains a command to the land shadowing with wings, to send her swift messengers to the nation scattered and peeled, and to Jerusalem the present is brought unto the Lord of Hosts. The 27th chapter informs us, that the whole land of Israel, from the extreme north to the south, shall be the scene of missionary operations, which shall result in the gradual gathering of individuals of the

Jewish people. "It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." The boundaries here specified are those which separated Palestine in its widest extent from Babylonia and Egypt, that is, from the Euphrates to the torrent El Arish. The figure is taken from the olive-tree, the symbol of Israel, and the mode in which its fruits are gathered; the tree is beaten that they fall, and as they lie scattered on the ground, they are gradually collected. The 52nd chapter of this prophet announces the employment of ministers and watchmen at Jerusalem, as instrumental to the ingathering of God's people. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth:" and then follows, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." The prophet Jeremiah has a similar prediction, that before the general restoration the Lord will first gather a few individuals to Jerusalem, and give them faithful ministers to edify them in the truth. "I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." And these predictions exactly agree with what is intimated in our Lord's words, when He said to Jerusalem, "Behold, your house is left unto you desolate: for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." The return of the Lord's favour is to be prepared by the repentance of a believing remnant. Because of unbelief they were broken off; by faith, and faith only, they can be grafted in again. The Jews shall indeed be restored, and the city of Jerusalem be the theatre of a special display of the divine glory and grace. But the possibility of either depends upon the previous accomplishment of that which the Lord has ordained as the instrument and preparation of the great consummation. First the olive tree is to be shaken throughout the whole land of Israel, and gleaning berries to be gathered, and ministers of Christ to proclaim the gospel on Mount Zion,

and to offer up continued and earnest intercessions in Jerusalem; and then it is that the Lord will perform what He alone can accomplish—make Jerusalem a praise in the whole earth. The idea of an instantaneous and miraculous conversion of the Jewish people, and a sudden restoration of Jerusalem to the divine favour without any use of means, is as contrary to the express declaration of the prophets as to the general analogy of the divine dealings. The Gospel is to be preached in the land of Israel, a believing remnant to be gathered at Jerusalem, and then the Jewish people shall be nationally received, and the receiving of them shall be, as the Apostle says, life from the dead to the rest of the world.

Neither let it be thought that this view is of little practical utility, nor that if the great truth of Israel's restoration and conversion be acknowledged, the more exact understanding of particular passages of the prophets is unimportant. The admission of any such principle in reference to any part of Scripture is not only the surrender of the great principle of the Reformation, Holy Scripture as the rule of faith, and the inheritance of all Christians, but a direct contradiction of the apostolic doctrine, that all Scripture is profitable, and is given that we might have both hope and comfort. The knowledge of the Lord's purposes as to the mode of Israel's conversion, and of the locality in which He commands the Gospel to be preached and intercession to be offered up, is necessarily the very first step towards a successful application of the means which He has ordained. To obey Christ's commands and to have the mind that was in Him, is surely the right warrant to look for his blessing. And who that attentively considers the Scriptures to which reference has now been made, can possibly doubt that Jerusalem is the place that especially commands the Lord's attention and regards, and ought therefore to have a proportionate share of our affection and our activity. The command to Christ's ministers, and to those who make mention of his name, to take no rest, and to give none to their Creator night or day until Jerusalem be blessed, demonstrates that in the accomplishment there must be something that nearly concerns the glory of God as well as the salvation of men. But the Saviour's own declaration, that He is determined himself to be as unwearied in intercession and exertions as He commands his servants to be, places this

matter in the very strongest light. Can there then be in the widest sphere of benevolent exertion, or the entire range of intellectual activity, any object more worthy of the Christian than that which everlastingly engages the attention of the Saviour, and forms the unchanged subject of his never-ending intercessions, and which He has laid with such solemnity upon the hearts and consciences of all that make mention of his name. The vain and trifling world may and does wonder at what it considers the enthusiasm or madness that expends thousands upon the attempt to convert a nation whom it despises :—and sometimes even pious persons express astonishment at the direction of a more than ordinary measure of interest and means to Jerusalem. But he who calmly meditates upon all that is said respecting that city, and especially upon the divine determination expressed in this chapter, wonders only at the unaccountable apathy of the Church at large, at the coldness of his own most fervent aspirations, and the feebleness and incredulity of his own faith. His wonder is, that those who receive this chapter as the Word of God, but above all, those who attempt the conversion of Israel, should permit any other locality to compete in the urgency of its claim, with Jerusalem. It is true that the Jews every where need the knowledge of the Gospel, every where are the children of Abraham according to the flesh, and that in many cities of Europe and Asia their number far exceeds the entire Jewish population of the Holy Land ; but, where the means of usefulness are limited, our duty is to employ it in a manner calculated to effect the greatest possible amount of good. And with this 62nd chapter of Isaiah and other similar passages before us, can we hesitate or doubt as to the place and means pointed out in the Bible? Are we not compelled to believe that if the friends of Israel were to concentrate their main effort upon this one point, and apply a large proportion of their means to hold up the hands of God's watchmen upon the walls of Jerusalem, they would be acting more in conformity with the letter and the spirit of Scripture, and, I may add, with the indications of God's providence? For I cannot conceal my convictions that the establishment of a Protestant Bishop, himself a child of Abraham, at Jerusalem, is one of the most striking signs of a momentous season in the history of the Church and the world. Had this event been brought about

merely by those who share the particular view of prophetic truth now advocated, but little weight could be attached to it in the way of providential indication. But when it is remembered that this was not the prominent feature that swayed the minds of those who were instrumental to its establishment, that there was an endless variety of difficulties to be overcome, and that whilst no one portion of the Church, whether students or neglecters of prophecy, took any very lively interest in the matter—it was opposed with the utmost energy by persons professing the most conflicting opinions—it cannot be unreasonable to look upon it as one of the many signs of the times, which point out the importance of Jerusalem and the Holy Land, when viewed in reference to the final restoration and conversion of the Jews. But after all, however really great or small events may be which we regard with wonder, Scripture is the great rule of our faith and the guide of our conduct, and to that I confidently refer, as the great and unerring advocate of Jerusalem's claims. Let the prophecies be studied in reference to this subject, and interpreted according to the only sound principle of interpretation, and the practical result is certain. The Church will endeavour to obey the commands of the Saviour to rest not in her intercession, and to lift up her voice with strength, and say to the cities of Zion, "Behold thy God reigneth."

## A LECTURE,

BY THE REV. EDWARD PIZEY, B.A.

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It was the proud boast of the monarchs of Spain, that the sun never set upon their dominions—that in its daily course it always shone upon some land that acknowledged the sway of their potent sceptre. God in his providence has transferred the sovereignty of many lands from Catholic Spain to Protestant England; and it would almost seem as if, in his infinite wisdom, He purposed that we should become, under his guidance, the humble instruments of christianizing the world. Spain sent forth her invincible fleets to attack, and, if possible, subdue our country, whose people were then just freed from the slavery of a superstitious and idolatrous religion. God watched over us, and would not suffer those whom He had called from darkness to light to be again enslaved. “*Deus afflavit et dissipantur*” were the commemorative words. The winds blew and their ships were destroyed. God put forth his right hand, and their pride was humbled, and from that hour to this, Spain has been a fallen country. And, in our own times, God has not less signally interposed for the preservation of our highly favoured land. When a hostile force was collected opposite our coasts—when the armies of an infidel country were prepared to invade us, and all Europe was subjugated by their infidel leader—even then God guarded us; not one man of that mighty host was suffered to land on our shores, for God protected, as He will ever protect Britain, while it continues jealous for his honour and gives to Him the glory in all things. To England was given enormous political, moral, and religious power. Political, that she might diffuse the blessings of civil liberty throughout the world, and that the black man might be freed from his galling chains. Moral, that her example, and her scriptural institutions might stand out in bright contrast to the unre-



strained licentiousness of an age of reason. Religious, as displaying the direct workings of God's hand, and that, as the body of the slave had been delivered from his oppression, and the mind of man from his delusion, so his soul might be rescued from the destroying influences of infidelity and superstition. But "darkness," to a fearful extent, still "covers the earth, and gross darkness the people;" and there are but few bright spots to illumine the general gloom. The brightest of them all is our own favoured land; it is the focus upon which God has been pleased to concentrate the bright rays of the Sun of Righteousness—his choicest spiritual gifts—and with them has given us such opportunities of doing good, and of diffusing the pure light of the Gospel as no other people ever possessed. The power of doing good imposes the duty of doing so, and where much is given, much will be required. The talents committed to our charge are not to lie idle, but to be improved by every means in our power. What is bestowed upon us is to be freely imparted to others, and God has been so profuse to us of his spiritual and temporal blessings, that we may be the almoners of his bounty to those who are in need. And if this be true with regard to mankind at large, it surely, then, becomes the imperative duty of British Christians more especially to supply the spiritual wants of their fellow-countrymen in every clime where the British flag is raised as a standard of protection, and upon every soil where Englishmen are congregated. It is our duty to follow our countrymen in all their wanderings; and from the ice-bound rivers of Canada to the scorching sands of Africa, from Eastern Asia and Australia to the islands of the far west, we ought to extend our christian care. It is a mighty task, but the spirit of love has imposed it, and no child of God will ever rest until he makes others partakers of the exceeding riches of the Gospel of Christ.

The Colonial Possessions of Great Britain comprehend upwards of thirty settlements and foreign dependencies, with a population of upwards of one hundred millions of Aboriginal Heathen, and about five millions of British Colonists, consisting of emigrants from the parent country, and their descendants, nearly all of whom are dependent upon this country for the means of spiritual instruction. What a sad picture is this! More than one hundred and five millions of our fellow-creatures, the greater part of whom, in thirty years

from this time, will have passed into eternity, whether for weal or for woe will depend, in a great measure, upon the exertions we make to supply them with the everlasting bread of life. In the infancy of colonization the settlers are necessarily beset with difficulties; and their first object, too frequently their *only* one, is to procure the necessaries, and some few of the comforts of life. Hence they are in great danger of losing sight of the requirements of the soul—of the one thing needful. Absorbed with the things of time and sense, they forget those of faith and eternity; and the solitary wilderness or deep loneliness of the forest, instead of leading them to communion with God, whose Holy Spirit is an all-sufficient companionship for man in every place and circumstance, they suffer their hearts to be alienated from what is right and what is holy, and become insensate like the logs they hew down, or brutalized like the beasts around them. But look at the settler in a state of society; look at him where, congregated with his fellow men, societies and towns are formed. His temptations are increased, and he, perhaps, rivals those around him in impiety and crime. The spirit of avarice takes possession of his heart, and, regardless of every principle of honesty and the silent warnings of conscience, his sole object, in his commercial transactions, seems to be to overreach his neighbour; and in his barterings with the natives, he thinks every trick justifiable by which he can take advantage of their ignorance. Look, too, at the character of most of the emigrants from this country—the ignorant, the unprincipled, the dissolute, the reckless, leaving their parent country with disgust, because they cannot exist there in intemperance and idleness, or perhaps thrust out of it with contempt, they wander to a foreign land, seeking peace but finding none, forgetful that no where can man be happy unless he cherish right feelings, and carry with him in his bosom “the peace of God which passeth all understanding.” Such are the discordant elements which form the mass of the colonial population; and few, very few, leave the homes of their ancestors actuated by any other than selfish motives. Of these, fewer still mirror forth in their daily walk the graces of the christian life. In a land of darkness their own principles are in the utmost danger; and unless they keep close to God—unless they daily and hourly seek strength from Him—they become seduced from the narrow path of everlasting life, and, like the

Israelites of old, become participators in the contaminations of the people around them, and will assuredly suffer with them the righteous judgments of God. But the danger is reciprocal. These self-named Christians are in their turn contaminators. Bearing the name, but possessing none of the spirit of Christ, they put Him to an open shame, and crucify Him afresh. Coming from a land professedly Christian, they are considered as the models and representatives of christian principles, and when the heathen see that their lives are not better than their own, and in many things, particularly in habits of intemperance, worse—they laugh at the religion of Christ, they despise the faithful warnings and representations of the Christian Minister, and, like “a dog returning to his vomit,” they turn back again with hardened hearts to their own evil and idolatrous doings. But we are here only contemplating the present moment: this is but the infancy of the evil. The colonists of the present day are the founders of future families, the germs of nations to come: their example will be the model for the conduct of their children, and the succeeding generation will be virtuous or vicious, in proportion as a good or as a bad example has been set them by their parents, or as they have had christian principles inculcated in early life. “Train up a child in the way he should go; and when he is old he will not depart from it,” was the maxim of the wisest man that ever lived; and it will be in vain for us to look for piety in the riper years of life, unless pains have been taken to teach scriptural principles in the time of youth. God works by means, making man his instrument; and we have no right to expect the rich fruits of the harvest, without having previously tilled the ground and deposited the good seed therein. Nearly eight centuries have elapsed since the conquest of England by the Normans, yet still the character of that people may be traced in the present inhabitants of the country, and many remnants of the feudal institutions of the Germanic tribes still exist. In like manner, the varied origin of the people of the different parts of the United States is still distinctly to be observed, and the peculiarities and religious principles of their forefathers are almost as strongly marked, as they were at the first settlement of that country. So will it also be with our present colonies: they will retain their primitive character for generations to come, and it becomes, therefore, a matter of national as well as of religious

importance, that they should bear the impress of a christian origin, lest in after times the reproach be cast back upon our children, that their fathers suffered and even assisted their fellow countrymen to go into exile, without caring for their souls, and without providing them with the means of grace.

We have thus slightly considered the condition and demands of our colonists, and the question necessarily arises, what has been done to remedy the evil? It may be replied, they are almost entirely dependent upon the christian sympathy of their countrymen at home, and that the State has made scarcely any provision for their wants. This is not the time to inquire why the State has done so little, but there is one point that may be just adverted to, as having had, in all probability, an effect in preventing it doing more, I mean the clamour of the advocates of what is termed, "the Voluntary Principle." They are the authors (perhaps unconsciously) of much evil, in thus limiting the supplies of religious knowledge, since it is clearly the duty of a christian country to make public provision for the scriptural instruction of all her people, and to give to all, opportunities for the due exercise of the public worship of God. A most solemn duty is thus thrown upon the individual members of the Church of England; and no one who has formed a right estimate of the scriptural doctrines of that Church will shrink from performing it, or think any sacrifice too great, that he may be able to assist in promulgating the pure principles of the Reformation.

It has been said, that the mountains of Switzerland uttered a voice that was heard throughout Europe; and in like manner it has been said, that the ships of England utter their voices throughout the world. Let ours be the care that they utter none but a right voice, and that wherever they go they may assist in publishing the glad tidings of the Gospel. The appeal thus made upon private benevolence has not remained unanswered, and three Societies in connection with the Church have been established, with the particular view of remedying the evil. They are, the venerable Society for the Propagation of the Gospel in Foreign Parts, incorporated by royal charter in the year 1701, for the purpose of "maintaining clergymen, and providing for the worship of God in the plantations, colonies, and factories of England beyond the seas, and for the propagation of the Gospel in those parts;" the Church Missionary Society; and the Colonial Church Society. They

have done much, but far more remains to be done, and millions are still perishing for lack of knowledge. The provision is by no means adequate to the necessity, and many districts are entirely without ministers of religion. I regret to add, that some of the stations have of necessity been abandoned.

The Bishop of Newfoundland, in a letter to the Society for the Propagation of the Gospel, says—"In Green Bay or Cape Shore Mission, extending from Cape St. John to New World Island, a distance of nearly sixty miles, are five or six churches; and since Mr. Hoyle's removal, there has been no clergyman! and almost all the inhabitants on that shore, upwards of a thousand, are or were members of our Church. I hear that the case is even worse, if possible, in Fortune Bay, where the mission and churches have been in a similar manner deserted. Never, I suppose, could there be a country where our blessed Lord's words more truly and affectingly apply, 'The harvest truly is plenteous, but the labourers are few;' and most earnestly would I entreat all our christian friends at home, at least, to remember his solemn admonition consequent upon that remark," "In the meantime the Romanists make havoc of our deserted flock, and men arise, speaking perverse things, to draw away disciples after them, who, if the ministrations of our Church were duly provided and performed, would have no prospect of success."

The Bishop of Australia, after an extended visitation of the Hunter's River and Bathurst districts, writes, "I may observe that, during my present progress, *I have been in one county, Durham, in the whole extent of which there is not a church, and but one clergyman. In the adjoining county of Brisbane there is one church, and one clergyman—no more. After that I shall pass through three entire counties, in which there is neither minister nor ordinance of religion; and the five counties included in this enumeration contain a fourth part of the area of New South Wales, and from a sixteenth to an eighteenth of the entire population.* Going along, without even the attendance of a clergyman, it cannot be expected that I can practically do much for the benefit and instruction of the scattered inhabitants. But it may afford them proof that they are not overlooked or forgotten; and it is of great importance to keep alive among them a feeling of attachment to the ordinances of the Church, until the time shall arrive for the enjoyment of some better provision, which

the mercy of God may have in reserve for them." The Bishop afterwards mentions by name eighteen districts, with a population of fourteen thousand, in which nothing whatever is done to keep alive a knowledge of the truth among the people, except what is done by the clergy in connexion with the Society.

He afterwards adds, "*I think I speak advisedly when I say, that the outlay of the Government for religious purposes, within these eighteen districts, has not, up to this date, amounted to £400, though I believe that the expenditure, within the same, for civil purposes, amounts annually to nearly £15,000, and the revenue collected from them may be of double, or nearly thrice that amount.*" "The cry for help from this portion of our empire continues to be painfully loud. *The most strenuous efforts will be needed to arrest the progress of downright heathenism, and utter apostasy from Christ, among those who have gone forth out of the parishes of England.* In the district of Port Philip alone, eight thousand British emigrants are reported as scattered over a vast extent of country, entirely destitute of the means and ordinances of religion." And here it may be mentioned as a startling fact, that "in the diocese of Tasmania, within a very recent date, there were nearly eighteen thousand convicts unprovided with a single clergyman."

From Cawnpore, near Calcutta, the Bishop of that diocese makes the following appeal:—"I now address the Society, partly on the mission at Cawnpore, and our other missions near Calcutta, but chiefly on account of more than a hundred millions of Heathens and Mohammedans 'sitting in darkness and the shadow of death,' and waiting for the light and grace which British Christians are so slow in imparting; for much as the missionary institutions of our Church have done, compared with previous periods, yet nothing, absolutely nothing, has been effected, compared with the temporal and spiritual wealth of Protestant England, and the immense multitudes of India that demand their aid."

And here, be it observed, that besides the vast multitude of the heathen in our Indian possessions, to which Bishop Wilson so feelingly refers, there is a numerous and greatly increasing body springing up in that country, which may be termed the *Anglo-Hindoo* population (from the intermarriages which have taken place between British residents and the Hindoos,)

for whom, at present, no spiritual provision has been made by any existing Society.

But to turn once more to our *Colonies*, whose spiritual destitution is the immediate subject of this Lecture, let us bear in mind the fact that the emigration to Canada West alone is to the amount of many thousands every year, so that in 1842, not less than forty thousand new inhabitants poured into that province. It appears from the "Summary Account published by the Society for the Propagation of the Gospel," that "there are now three hundred and twenty-four townships in the diocese of Toronto. Each of these townships covers the space of about twenty average English parishes; in each the members of our Church are scattered in larger or smaller numbers; and yet but eighty of these immense districts are supplied with clergy of the Church of England, *leaving two hundred and forty-four entirely destitute.*"

Another part of this diocese presents a most appalling picture of spiritual destitution, which the Bishop thus describes: "*To the district of Ottawa, comprising nine townships, or more than a thousand square miles, I have not yet been able to send a single resident clergyman. In the Wellington and Victoria districts, each containing twelve townships,—in all, nearly three thousand square miles,—we have only two clergymen.* In other directions large portions of the country remain entirely without gospel privileges, and have never seen the face of a single clergyman. Some again are visited occasionally by a travelling missionary or the nearest resident clergyman; but such visits are from necessity very rare and at long intervals." These are particular instances, but one striking fact will prove the spiritual destitution of our colonies generally. The population, as I have before stated, is considerably more than one hundred millions, while the number of the clergy of the Church of England appointed to supply their spiritual wants is only 819, which on an average is not more than one clergyman to minister the offices of religion to every 130,000 persons. But even of this small number, it is to be feared that all do not hold the doctrines of our church in their purity, or confine themselves simply to the preaching of Christ crucified, but labour rather for the revival of a religion of forms and crossings than for one of faith and conversion. Errors like these are always dangerous as leading the soul away from its simple dependence upon Christ, and

substituting for that only hope of the sinner the merit of man's own acts. For the Word of God it substitutes the traditions of men,—for the grace of Christ the favour of saints, and for the work of the Holy Spirit prayers, penance and fasting. But these doctrines are more than ever dangerous, now that Rome is advancing and building altar after altar among us. Popery triumphant will mock us with bitter derision for our blindness. “The air is heavy,” (says a modern writer\*) “the atmosphere is choking, the night, perhaps the tempest, approaches. Let us enter then into our bosoms, let us reflect in that inner temple, and raising our cry to heaven, let us cry, O God, save our country, for men come to destroy it.” The battle, the final trial between Rome and the Gospel, is rapidly advancing. No one can tell what scenes are soon to arise, or what, for a time, will be the result of that mighty conflict.

The minds of men are shaken to the centre, and all are preparing for the deadly struggle. Let, then, the soldiers of Christ gather close around the standard of the cross—cling to that only, and they will find the strength of Him whose soldiers they are, all-sufficient for the day of trial. But while the Romanists are active here they are no less strenuous in their exertions abroad. The disciples of Ignatius Loyola are penetrating every country in Europe with the torch of bigotry in their hands, ready to rekindle the fires of religious persecution, and the Propaganda are sending forth as missionaries to every part of the world—self-denying men—devoted to their object—united in purpose—bound to implicit obedience to their common head, with plenty of means placed at their command.

Our own ships carry them to their destination, and our own colonies are the scene of their labours, and it is a fact but little known, that within these two years, a large number of them, all foreigners, and sent from a foreign land, have actually made London their port of embarkation in their way to Australia.

Besides our colonies another vast field is opening upon us. Our connection with China will impose new duties. The Gospel of peace must be spread among its many millions, and England must do it, for there is no other Protestant country

\* D'Aubigné, Author of the Reformation.



with means at its command. The good work must not be delayed, for preparations are already making to proselytize them to the Romish faith. A treaty has just been concluded between China and France, by which religious toleration has been effected, and the leading French Journal, the "*Journal des Debats*" in speaking of it says, "we are rejoiced and proud for our country. First catholic power of the globe, and eldest daughter of the church, she has opened a field almost without limits to the cross and to the Gospel."

It needs scarcely be added, that this cross is the cross of superstition, and this Gospel the traditions of the Church of Rome.

It is manifestly impossible, within the limits of a single Lecture, to do more than glance at the spiritual destitution which prevails to such a fearful extent among our fellow countrymen, dispersed, not only throughout the dependent possessions of this great empire, but hived in innumerable spots of continental Europe, and who, in many instances, are exiles from the ordinances of religion—so far, at least, as relates to the public worship of Almighty God. The Colonial Church Society was formed some few years since with a view to increase the number of clergymen and to extend the means of religious knowledge among natives of Great Britain and their offspring, scattered by the energy of emigration throughout the habitable globe. It originated with a few christian men, who, having heard of the sad amount of moral and spiritual destitution which prevailed among their fellow-subjects in the colonies and on the continent, were anxious to supply the means of grace to the utmost of their ability. That part of its operations which relates to the British residents on the Continent, is a most interesting feature in its proceedings, since to whatever dangers our countrymen may be exposed in heathen lands, they are placed in equally perilous circumstances when surrounded by the errors and superstitions of the idolatrous Church of Rome. This will appear yet more evident when it is considered how much of the essence of popery exists in the corrupt heart of man.

The facts recorded in the documents published by the last-named Society only tend to strengthen all that has been stated with regard to the inadequate supply of Christian instructors in the vast colonial possessions of this country. From these, however, I shall forbear to make any extracts, first, because I

hope enough has been said to convince you that the spiritual destitution exists to an alarming extent, and next, because I am anxious to deduce from the subject in hand some arguments which ought to prevail with every lover of his country, and above all, every sincere follower of Christ, to induce him to supply, to the utmost of his ability, the pressing necessities of his perishing fellow-subjects.

Do we rejoice at the efforts put forth to evangelize the heathen? Let us not forget that every motive which exists for sending the Gospel to them, applies with peculiar force to the case of our colonists.

It has been well observed, that "a holy zeal for the spread of the Gospel ought *first* to manifest itself for the welfare of those who are nationally connected with us, yea, who are united to us by the triple bond of birth, lineage, and language."

It is our duty to interest ourselves in the well-being of our countrymen, if we regard the subject only in a *national* point of view. Is it a fact that each of our colonies, instead of being a centre of holy light from which continually emanate the purest and most unerring rays, is found like a dark spot on the moral system? Is it true that the result of all this has a most injurious influence on the aboriginal inhabitants, and that this influence, with all its prejudicial consequences, is known and felt to a fearful extent in all surrounding countries?

Then what *patriot* would not earnestly desire to remove this sad stain from the character of his fellow countrymen?

Never, however, will this enterprise occupy its proper place in the estimation of Christians at large, until it ceases to be regarded as a mere matter of option or of inclination, and until the whole church of God feels and yields to the resistless pressure of conscious obligation—obligation, indeed, of such a kind as to affect and influence all the sensibilities of the renovated heart, but at the same time, and with equal force, to bear upon the understanding and the conscience. The time must come—is coming, we trust, when the advocates of the missionary cause, whether among our colonists or the heathen at large, will rest their advocacy on some more substantial basis than an enumeration of the secondary and visible abominations either of a spurious Christianity or of Heathenism in its most appalling forms—when the cause itself shall become a

test, a criterion of christian character, and when no sophistry will shelter the man who closes his bowels of compassion against the perishing heathen, and more especially against the thousands and tens of thousands of his own countrymen who are destitute of the means of grace, from the charge of practical rebellion against Him whose name he bears.

This subject—the subject of *motives*, viewed in all its latitude of application, and in its relation, not only to the extension of the Gospel abroad, but to the soundness and healthfulness of spiritual religion at home, deserves far more attention than has yet been given to it. Is there no reason to apprehend unfavourable results to ourselves from the too prevalent habit of overlooking those high considerations which were the unquestionable stimulus of apostolic zeal, and which are as permanent in their nature as they are universal in their application? Why should we at any time dissociate even in imagination the missionary enterprize in all its varied features from the other recognized forms of christian obedience? Why should there be even a tacit and virtual acquiescence in a principle that we should tremble to avow, namely, that our submission to the authority of Christ would be equally entire and unequivocal, although we were never to think of *the last injunction that fell from his sacred lips*? The revealed will of God—the express command of Christ, form the basis upon which must be reared the superstructure of christian motives and christian exertions for the salvation of our fellow men, and these, taken in conjunction with the cries of a groaning creation, travailing in pain under the curse of sin, constitute some of the peculiar claims of missions upon that class of persons whose sympathies, prayers, and energies I am most anxious to engage in an attempt to evangelize the world. The several Societies you have adopted embrace the whole extent of the missionary field, and whilst I cannot but rejoice as a Christian Minister that you have not overlooked, in your scheme of benevolence, “the dispersed of Judah” and the millions of the perishing heathen, it is with a peculiar degree of satisfaction that I regard your Christian concern for the ignorant who dwell within our own borders, and for those of our countrymen who have left our shores to settle in distant lands.

The bread we cast upon the waters will be found again, though it may not be until after many days. The heavenly

seed that we sow here will spring up and ripen, though we may not see or know it. But when the harvest of the earth is ripe for the garner of heaven, and the Son of man thrusts in his sharp sickle upon the earth, we shall reap many a golden sheaf from many a green spot in the wide desert of the world that we knew not of, and from many a silent valley which we never knew was watered by streams from the river of everlasting life. It is not always we shall trace in others the good results of our labour of love, but there is one thing certain, that a blessing will ever return upon ourselves, and that we can never extend christian benefits without receiving correspondent advantages. Thus, in advancing the objects of these Societies, we are securing to ourselves the spiritual benefits we are so desirous to extend to others. Love to God is always evidenced by love to man; it is a test, indeed, of christian character. Love to man increases our love towards God, and displays itself in works of kindness towards our fellow man, and in earnest endeavours for the promotion of his happiness hereafter. Every view of our own heart must make us more acquainted with its deep depravity, and while we endeavour, with fear and trembling, to work out the salvation of our own souls, we shall be anxious to rescue our fellow sinners from perishing. He who guides others in the way to heaven will find his own feet made more sure in that narrow path. He who leads the burdened sinner to the cross of Christ will feel his own load lightened. He who points others to the Son of God—the Lamb without spot, slain before the foundation of the world, as the only sacrifice for sin, will have his own assurance strengthened that he himself is a participator in the blessings secured by the sprinkling of the blood of the covenant. He who points to Christ crucified as man's only hope, his only refuge from the wrath to come, will feel his own faith increased, and will value more highly the everlasting salvation thus wrought out.

I have thus endeavoured concisely to place before you the origin of the British colonies—their dependence upon the mother country—their moral state, and their spiritual destitution. I have considered their darkness—their want, and the many dangers that beset them, and I trust that I have succeeded in proving the urgent claims they have upon our christian love, our prayers, and our untiring exertions for their everlasting welfare. It is not a matter of Time but a matter of Eternity,

and as every man values the salvation of his own soul, so will he value that of others. If the love of God dwells not in the man who sees his brother in temporal want and does not supply his need, how much less must it dwell in the heart of him upon whose ear the cry of perishing souls produces no effect ! The cup of water given in the Saviour's name shall have its reward ; surely, then, the endeavour to rescue the guilty sinner from everlasting destruction shall receive a never-ending recompense. As, then, we would wish to receive these heavenly blessings hereafter, let us show our faith and love by individual and collective efforts to promote the one great end for which Christ came into the world, for which He suffered the ignominious death of the cross, and for which He now pleads incessantly at the right hand of the throne of God.

## A LECTURE,

BY THE REV. WILLIAM SHORT, M.A.

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It seemed almost presumptuous at the commencement of the year to enter into an engagement to deliver a Lecture after the lapse of twelve months; yet it has pleased Almighty God to enable me to fulfil my promise; and I am sure you will join with me in recording, at this concluding meeting, our thankfulness for the mercies vouchsafed to us during that period. Now though I may naturally feel that the selection of an advocate for the cause of missions might have fallen on many others, who from the extent of their information, were much better qualified than myself to address you, yet there are many circumstances which render it at present a pleasing task. The existence of such associations as that which I have the satisfaction of addressing this evening, must be a subject of great thankfulness to all sincere Christians. The desire of intellectual improvement is in itself commendable, and were your Association merely based on such a desire, you might justly demand the co-operation and assistance of those, who from their age might give weight to the Society, even if you did not stand in need of their experience, or of the information which their greater opportunities of study may have given them the means of obtaining: but when the end proposed in the formation of this Society is the furtherance of the kingdom of the Redeemer, both in the conversion of the heathen, and in the dissemination of divine truth among our neglected population, I cannot but feel the greatest thankfulness to Almighty God that He has put it into your hearts to join in this labour of love; and I would pray the Giver of every good gift to shower down his mercies on

this Association, that it may be preserved free from error, and be made the instrument of much good to yourselves and others.

In looking over the list of subjects on which you have requested the different neighbouring clergymen to address you ; I cannot but feel gratified by the selection of the topic for the elucidation of which you have invited me to meet you this evening. The avocations of a London parish are so numerous, and the calls for attendance on the charities of the metropolis take up so much of the time, which, were we to follow our own inclinations, we should gladly give to deeper researches than we can at present pursue, that had you requested me to address you on a subject which demanded much investigation, I should have been obliged to decline the undertaking, however reluctant to appear indifferent either to your wishes, or to the general well-being of the Association. But as the topic is one of general import, and demands a general view of the wants of our church both at home and abroad, and of the best means of supplying those deficiencies, together with the consideration of the blessings arising from a co-operation in such exertions, while I feel my inability to do justice to the subject, I could not decline to comply with your request. It is one which has often occupied my thoughts ; I will therefore gladly lay before you, the reasons which induce me to believe, that, humanly speaking, not only the safety of our church is in her becoming a missionary church—in her training in the ways of God her neglected children at home, and carrying forth among her numerous dependencies, the unsearchable riches of Christ—but that the best means which an individual can use under the guidance of the Spirit of God for the preservation of himself in the faith, is active exertion in furthering the cause of missions.

But not to detain you longer with these preliminary observations, I would at once proceed to the object of our meeting this evening. It would be impossible to assign every reason which might lead us to anticipate a blessing as likely to result from a faithful co-operation in missionary labours ; whatever divisions of the subject may be made, they are of two kinds, 1st. That the guidance of Providence is such as to lead us to suppose that it is the will of God that we should be thus engaged ; and 2nd. That the nature of the work itself is such as to be in accordance to the secret operations of that

Holy Spirit, which worketh by cause and effect, and has declared that he that watereth shall be watered again. My two points then are, that God, by opening the way for missionary labor, seems to hold out to us the prospect of a blessing; and 2ndly, That co-operating in such work is in accordance with the Spirit of God exercised in the sanctification of man.

Arguing merely from analogy we should be induced to expect that a curse would fall on any church which was not engaged in missionary labour. The last injunction of our blessed Lord, and the words of dying friends are held sacred even on earth, was that his followers should go forth and preach the Gospel to every creature; it is an evident mark then, that a church (and the observation will apply to an individual) is wanting in some particular, that it has not as yet caught the spirit of the Gospel, if there is a deadness to this most essential ingredient of christian practice, if there be not an earnest desire to extend the Redeemer's kingdom, so that all the ends of the earth should praise his holy name. God grant that this imputation may never be justly cast on our church and nation!

But as different portions of the missionary field may be presented to particular churches for cultivation at different times; I would enter on this first subject more at length, and in doing so, would call your attention to several topics consecutively. First, that a wide field for missionary labour is now presented to our church; that the state of our church seems to call for active exertions in behalf of objects extraneous from her; which being of a decidedly practical nature admit less than others of the feelings of partizanship; and that the wants of our dependencies seem to mark that portion of the vineyard as peculiarly demanding our cultivation. I have taken, as you may see, a wide field of investigation, but contracted when compared with the nature of the subject itself.

In speaking of the field of missionary labour, we are compelled to confess that our position, as a nation, is unprecedented in the annals of the world. Mark the growth of this power. It is now about 350 years ago, (the Papal Bull bears date A.D. 1493,) that Alexander the Sixth, a pontiff infamous for every crime which disgraces humanity, solicitous to secure the protection of Spain, in order to facilitate the execution of his ambitious schemes in favor of his own family, yet deeming it ne-



cessary not to interfere with the grant formerly made to Portugal, appointed that a line supposed to be drawn from pole to pole, a hundred leagues to the westward of the Azores, should serve as a limit between the two powers, and in the plenitude of his papal authority, as the vicar of Christ on earth, bestowed all to the east of this imaginary line upon the Portuguese, and all to the west of it upon the Spaniards.

Zeal for propagating the christian faith was the consideration employed by Ferdinand in soliciting this bull. The two naval powers of Spain and Portugal were then considered irresistible at sea, and capable in all maritime affairs of dictating terms to Europe. The territory acquired, and consequent wealth obtained by means of traffic in the several countries either occupied by colonization, or subdued by their arms, rendered them so far superior to England, that no competition seems to have existed between the countries. The spirit which was engendered at the Reformation could not leave us in the same condition as it found us, the feelings of the nation were roused; now, religious excitement, though usually springing from right motives, through the corruption of man, is seldom enabled to follow a consistent and christian path. Had the agitation of feeling then engendered found no vent, and had it been compelled to prey on itself, self-will and anarchy would have prevailed, and the energies of England would have been wasted in civil discord. Our enemies, such was the overruling providence of God, would not permit it: and when the naval powers of Spain and the Netherlands were combined against us, we found the means under his almighty guidance, for to Him be the glory, of defeating their attempts.

It is a pleasing task, when we now contemplate the naval power of England, her ships sailing triumphantly over every sea, her flag respected in every country to which her traffic has extended, and to what country has it not extended—to cast our eye back to the period when the Spanish armada first appeared in the British Channel. The spirit which roused our forefathers to the conflict, was at once bold and determined, though the idea of the superiority of the Spanish navy caused a great panic in the country. It was a small armament which put to sea from Plymouth, under the Lord Howard of Effingham; but there were other names in the command of that fleet which will not soon be forgotten in the annals of

history. There were a Drake and a Frobisher, whose energies were excited by the danger; and they became the instruments, not only of quelling the pride of Spain, but of laying the foundation of our naval power, and opening new fields for colonization, new channels for our trade. The spirit of commercial enterprise was now excited; several fruitless attempts were made to establish a trade with the East Indies. In 1599, *i. e.* 246 years ago, an association was formed; a fund subscribed, amounting merely to £30,133. 6s. 8d.; and a committee chosen of fifteen members, to manage the trade of England with India. In 1600, the charter was obtained, and in the following year four small vessels sailed from our shores, and laid the foundation of a power which was destined hereafter to dispossess both the Portuguese and the Dutch, who then held the entire command of the traffic with the East, and defied every attempt which we could then make to gain a settlement in these much coveted regions. A few years have passed away, the struggle is over, the whole of India is subjected to our sway, and a population of 130 millions has been placed under our government.

But while we trace with thankfulness the exercise of divine providence in the subjugation of India to our country, we must not overlook our other responsibilities. There is Australia, almost as extensive as Europe. There is China, with its 300 millions, open to the trade of England. Look again at the track of country in North America, Prince Rupert's Land, the two Canadas, Nova Scotia, New Brunswick, Newfoundland. Look at the West Indies and British Guiana. Carry your eye across the Atlantic to our settlements in the Western Coast of Africa and the Cape of Good Hope. All these has the Lord given to our comparatively insignificant island, within the last two hundred years. It is not as a vain boast, but in an awful sense of our responsibilities, that we say, The sun never sets in the dominions of England. The responsibility indeed is an awful one. When we look at this extensive influence, and remember that the greater part of this territory is either heathen, or almost destitute of spiritual instruction, we cannot doubt that this immense power has been committed to our trust for the purpose of extending the knowledge of the Redeemer. It was the pretended purpose of the Spaniards and Portuguese in the conquests which they achieved

in America and India, and a thin garb to conceal their ambition. They were faithless to their trust. The two naval powers which were the most regarded in Europe three hundred years ago are now falling fast, if not already fallen, into insignificance. They assumed the pretence of religion to cloak their ambition; they established the power of the Church of Rome instead of converting the heathen; and the Almighty has taken out of their hands the power which they have so fearfully abused, and He has given it to us. The gate has been opened to us, a blessing is held forth; we must not hesitate and pause, but move forward in the path of duty. The Lord has marked us from our position, as the nation destined to carry forth his Word among the heathen. We must inherit a blessing or a curse. The Roman Empire was thus marked by God of old; she opposed the truth, and when the will of God had been accomplished, and she had done what he had determined that she should do, she fell and perished in her resistance. God forbid that we should forfeit the blessing which we are encouraged to seek!

But the opportunity of holding intercourse with foreign nations is not the only requisite for preaching the Gospel, though it may be the first step to our doing so. There must be on our parts the capability of communicating. If we are to preach the Gospel, we must possess in ourselves a knowledge of the truths which are to be communicated. Let us not hastily embrace the idea that we are especially called to missionary labour, because our ships find access to every port, or because the name of England is known in all civilized countries. It may be true that we have reached an eminence unprecedented in the world; that our power has been for years consolidating; that during the last fifty years, amid the revolutions of Europe, England has stood unappalled and come forth uninjured; that from 1815 her strength has been increased, her influence been extended, and yet she may not be marked as the missionary power of the earth. If with the increase of wealth there has been no increase of religious knowledge; if with the extension of her dominion there has been no proportionate desire to extend the Redeemer's kingdom, she is only as the city set upon a hill to give a more signal mark of her overthrow, an example of the fatal consequence of neglecting the calls of God.

A further question then presents itself. Is the Church of England able to send forth Missionaries? If sent forth are such exertions likely to promote the good of the church at home? Would they carry the unadulterated Word of God to the benighted heathen, that they might be turned from darkness to light and the power of Satan to God? The Church of England, I believe, is better able to send out missionaries now than at any former period of her existence; more are now to be found within her pale who know the truths of the Gospel, as the foundation of their hopes; more of her clergy are feeding their flocks with the pure milk of God's Word. Let us not, in a question of such vital importance, the cornerstone, I may say, of my argument, speak vaguely and indefinitely. By missionary labour, I understand, bringing the great and distinguishing truths of the Gospel to bear on the minds of unbelievers, (whether heathen or merely nominally admitted within the covenant of grace,) so that they, receiving them, may be induced to look to the Messiah as the only Saviour of fallen man, by faith in his atonement may be justified, and receiving the adoption of children, may be new creatures in Christ. When I speak of men suited for missionary labour, I do not mean merely individuals who will be able to promote civilization, to plant themselves in the country, and by their example and influence raise the tone of feeling, and win men to seek after higher knowledge and refinement; but I mean men who would bring all under the dominion of Christ, by teaching them the nature of his atonement and the work of the Spirit on the heart; who would indeed promote civilization and refinement as the handmaidens of Christianity, not as the independent precursors of the Gospel. When I say then, men are now to be found capable of preaching the Gospel, I mean men who, from the constraining love of Christ, are ready to expose their lives, to go into uncongenial climates, among inhabitants of strange and uncultivated habits, to accustom themselves to their way of thinking, gain their confidence that they might induce them to believe that God so loved the world that he gave his only begotten Son, that fallen man should not perish, but have everlasting life; and then, through the medium of that love, win them to a more holy life, as bought with a price to glorify God with their bodies and their spirits, which are

God's-men, like Swartz and Gerriké, in Southern India, like the individuals to whose zeal, under God, we owe the conversion of New Zealand, men of prayer, men devoted to God, men who, if the Saviour be magnified, are indifferent whether they perish in an unknown country; or are honoured with all that this world can bestow. Such men, I believe, are now more frequently to be found in the Church of England than at any former period of her existence. Why then have we to lament the fewness of the labourers, why are not all the openings occupied? It is perhaps difficult to answer such a question. Yet, are there no marks of an approaching harvest? the fields are already ripe, and I trust we shall not have long to complain of want of labourers. What a moral change has been wrought in this country within the last fifty years! All was then dead and inactive! The two great Church Societies, then almost the only existing societies for religious purposes, were comparatively inoperative. Now they are energetically pursuing the path which their original founders designed them to follow. Look again at the fresh societies formed since that period. The Church Missionary Society—the Jews Society—the Clergy Aid—the Pastoral Aid, and the Bible Society. The temporal wants likewise of our fellow creatures are attended to. On every side we see hospitals for the relief of the poor, district visiting societies, dispensaries, societies for the support of the aged, for alleviating the sufferings of the sick. The existence of love towards our brethren seems to indicate the existence of love to God. It is true that much that is earthly may be mixed up with these exertions, yet where we see an earnest desire to benefit mankind we may reasonably hope that the constraining love to Christ is not altogether wanting. I am far from believing all things to be right at present. I am alive to the immense work which is before us, the mass of sin which pollutes this metropolis, the ignorance of vital Christianity, and the pretensions of false professors; but with all this, and probably much more than this of which I am totally ignorant, the Gospel is faithfully preached in our land; imperfectly it ever will be by earthen vessels; yet much is doing. God grant that true religion may for ever flourish and abound. There is a field of missionary labour open to us, we have the means of availing ourselves of it, labourers will not long be wanting. But further, the security of our Church

depends on our doing so. Over the fairer prospects which lead us to hope that Christianity is taking root and spreading her branches in our land a cloud has been arising. The church of Christ seems to have been intended to answer two purposes in the divine economy. To unbelievers it was to be externally an ensign, an evidence of the truth. It was to occupy in the world at large, though in a totally different way, as it was to have no local habitation, the place which the Jewish Church held at Jerusalem for a thousand years. Internally it was to leaven the lump, by preaching the Gospel, by the administration of the sacraments, and thus keeping up a lively sense of the communion of the saints with God the Father, and with each other through the Spirit.

With this, which to my mind seems a very clear path, before us, viz. to preserve in every country a visible church, and to take especial care that the doctrines of that church are scriptural, its discipline not inimical to the Word of God, and that its ministrations are in conformity to it, the great enemy of mankind has been fomenting error. It is far from my intention to enter on these topics on this occasion. May the Lord bring back his wandering sheep to their fold ! But these differences are far from being innoxious even to the faithful. While on the one hand there have been many promising appearances, which must have animated the zeal, and given life to the exertions of the true servants of God, there has been an under current which has given indications that the haven, after all, will not be attained without much struggle, many a fervent prayer, much watchfulness, much self-denial. While in these religious movements there has been humility, a casting away of self, a walking closely with God, there has been likewise much self-will, and we had sometimes feared among those of whom we had hoped better things, in some instances an ungodly craving after power, in others an undisguised spirit of resistance to authority. We must not pass unqualified censure on all among whom these indications may be traced. These defects may be merely infirmities still lingering in the renewed heart, as yet imperfectly disciplined. We know if there be genuine faith, even though weak, that the victory is to them that believe. We believe in the great apostacy of Rome; there are many who find, and with firmness retain the truth, even though concealed under the superstitious invention of man, but this would not

justify us in countenancing those superstitions. We believe that many an ardent mind has sought power from a desire to advance the glory of God, that many a determined spirit has resisted legitimate authority from a fear of restraining christian liberty, but this would not justify us in encouraging the concentration of power so as to destroy individual responsibility, nor to show an approbation of self-will which, under the garb of liberty, is anxious only to follow its own path. There is no blessedness from such exertions. Co-operation in such labours will not enjoy the blessing of God.

But if some other channel were opened, in which these various feelings might find a vent; if, in this chaos of human and divine impulses, some great power were exerted at once acting the double part of guidance and restraint, we might anticipate a great blessing to our church and country. It is not as if there were no religion in the land, as if there were a stagnation of the energies of the country, and that the zeal and activity of christian love were banished, as if men were pausing and asking what they were to do; they are active, I had almost said alarmingly active, but had I used such an expression I should have contradicted the feelings of my mind. I thank God they are active, they are awakening to the necessities of our land, to the responsibilities of our position; but tares are growing among the wheat, and many a mind, wearied by the uncertainty of opinion, will either find shelter among the traditions of men, and rest on human inventions instead of divine truth, or the passions of the unrenewed heart will again take root, and bearing noxious fruit, destroy the good promise which we had been led to anticipate. The opening which seems to present itself to us is co-operating in missionary labours at home and abroad. And while I sincerely congratulate you in having come forward in this labour of love, you must see that caution is required, lest, on the one hand, you may be in danger of compromising the truth, or on the other, of assuming authority and dictating on points which it is impossible to decide without great experience and an accurate acquaintance with the internal management of the mission.

But if, because young men are enjoined to be sober-minded, it is intended to diminish their responsibility in the examination of the means by which it is proposed to advance the glory of God: if it be intended to check them in proving all things,

that as they advance they may hold fast (and we cannot hold fast till we have experienced the excellence of that which we retain) that which is good : I know no such injunction in Scripture ; I know no such rule for the regulation of the mind. If we would expect a blessing in the co-operation with missionary labours, it must be, not by interfering from a wayward idea of our own consequence, not from a love of distinction, in taking an active part in that to which the attention of the world has been called ; but by clearly knowing the calls of God, and duly weighing those responsibilities which He has laid upon us, and from the convictions of our own minds carrying them out into practice. If some right direction should not be given to the present movement, it will either prey on itself, and run into error and heresy ; or, wasting its force on things of secondary importance—in the frippery of church ornaments, church music, or rubrical formality—deadens those energies which God designs for higher purposes. The Church of Rome, wise in her generation, whenever the spirit of enquiry has been abroad, has endeavoured to direct the activity arising from it into some channel for the furtherance of her own interest, and thus the excitement of religious feeling has been diverted from its original purpose, and been made instrumental in rivetting the chains of superstition. The establishment of the different monastic orders has shown her wisdom, a wisdom, it is to be feared, of this world, as it has not tended to the edification of her members. God forbid that the spirit of religious enquiry which is now at work—that the religious feelings which are now roused—should be diverted from taking their destined course.

It has been an universal principle of God's government, that "to him that hath shall be given, and from him that hath not shall be taken away that which he seemeth to have." We must not be idle ; we have a great power committed to our trust : argued merely on the grounds of expediency, it is our interest to promote the moral improvement of the countries subjected to us. If they are taught to respect our government, and to regard us with affection, as persons interested in their welfare, they will more readily submit to our authority, they will fall in with our arrangements in carrying on our traffic, and thus we shall secure the dominion which God has committed to us. If every ship that touches at their harbours brings with it the



pollutions of immorality,—if we give them, in exchange for their goods, the intoxicating opium, or the hardly less noxious produce of our distilleries,—we shall soon become the objects of hatred from encouraging their vices, and our traffic will gradually deteriorate, or, the virtuous part of the community rousing itself in indignation, will shake off the demoralizing influence of christian England. If we do not discharge our duty, the rebellion of our provinces will be the just retribution of God. When the enormities of Portuguese cruelty had alienated the affections of the inhabitants of India, the earliest European conquerors of that continent were driven away by a power which, when they first established themselves, they had been taught to despise. In the transfer of their territory to the Dutch, the following incident is said to have occurred.—The commander of a Portuguese fortress having in vain expected assistance from his countrymen, and being conscious of the hostility of the neighbouring tribes, agreed to receive a bribe on condition of his immediate surrender. When the capitulation was concluded, the victorious officer, who had been forward in his promises, was unwilling to pay the price of treachery ; he even added insult to injury, and advised the Portuguese commandant to claim his reward, asking him when he intended to recover the fortress to the crown of Portugal. Indignant at the offensive question, the enraged governor is reported to have answered, “ Our sins have brought the vengeance of God on our nation : continue your present course, and the same avenging arm which has stripped us of our territory will take it away from you, and give it to some nation who will better fulfil the designs of Omnipotence.” It has been given to the English : God forbid that the same denunciations should apply to them !

Above 4000 years ago the Almighty declared that he would enlarge the borders of Japhet, and that he should dwell in tents of Shem. Wonderfully indeed has this prophecy been accomplished : not only has America been peopled from the descendants of Japhet, but the continent of India is also their dwelling-place : and why ? That they, being the depositories of his truth, might fill the world with the knowledge of the Redeemer. The destitution is immense ; from every quarter of the globe they are calling on us for assistance. Calculating the population of the world at nine hundred millions,

above half, either by traffic or colonization, are brought under the influence of England. Now, though the principle of traffic is an exchange for mutual advantage, yet the details of commerce are too often based on selfishness, and thus tend to mutual estrangement. If, then, there be no correcting principle at work, the feeling of alienation will increase, the beauty of Christian dispensation will be disregarded or despised: but if they could at the same time be brought to feel, that some at least of those with whom they traded sought them and not theirs only, a community of thought and interest would be engendered, which, by the blessing of God, might at least at some future period be the forerunner of greater things, opening the way for the reception of Christ.

What a blessing, too, this would be to our own land! The occupation of trade has something in it which is deemed to secularize the mind, to fix the affections on the earth, because in most branches of traffic there is no redeeming quality, no admixture of spirituality, no pretence of building up the kingdom of Christ. Every step then which would tend to give a spiritual tone to our intercourse with foreign nations, would tend to bring a blessing on our merchants, while it gave stability to our possessions. When we consider the many sins which disgraced the descendants of Japhet in fulfilling their destiny, and recollect that England is far from being free from the stain which adheres to the inhabitants of Europe—that generation after generation have passed away, and that little or nothing has been done to raise the standard even of moral feeling, much less to evangelize the people thus placed under our dominion;—it is pleasing to reflect that in this land of late years exertions have been made,—though not commensurate with the wealth of our nation, and far, very far short of the wants of our dependencies, yet which, I trust, will prove a blessing to many individuals engaged in these labours of love. They are calculated to prove a blessing to us in two ways; in preserving a tone of christian feeling amid the rapid movements of the present day, and in cultivating personal piety.

In every period of excitement, in every movement, either secular or religious, there is extreme danger of having the mind so impressed with the importance of external things, that, but for the especial gifts of the Holy Ghost, which we

believe to be always proportionate to the wants of the Christian, the thoughts would become so occupied with that which is of secondary importance, that the inward work of the Spirit would be overlooked, the mint and cummin of the law would be regarded, and faith and purity forgotten. The Almighty, therefore, loving his people, gives them, in the midst of every excitement, some special work of his to perform, that they may be preserved holy unto God. It is utterly impossible not to feel that these are no ordinary times. I speak not of the revolution of nations, of wars and rumours of wars, but of the working of opinion among the people of Europe. In the great movement of Germany we hope there is much true religion; but we cannot but fear that there is much that is evil likewise. Man is a weak and frail being; and the principles of religion which are to bring him into subjection to Christ, and self-will which would exalt human power and intelligence above Christ, are continually struggling with each other; and if they do not bring him entirely into captivity to sin, prevent the work of grace from advancing. We might say nearly the same of France. Though the state of the two nations of France and Germany is different, their governments and national characters are dissimilar, still here there is the same excitement of feeling, the same working of religious opinion against the infidelity and careless self-will of man. And is there nothing of the same kind in our own country? Is there no struggle of opinion in England? Are there no religious movements which lead us to think that the enemy has been actively sowing tares among the wheat? Surely, then, in this general excitement, it is the duty of those who love Christ to keep up the remembrance of those great truths of the Gospel, on which we rest our salvation. It is not that every person is to become a preacher; there would then be jealousies and confusion, and the door would be opened for the introduction of divisions and heresies; but every one must promote that truth on which he rests his hope, magnify the Saviour on whom his hope depends, by showing that he is a Christian, not in name only, but in deed; he must let his light shine before men, that they seeing his good works should glorify his Father which is in heaven.

But a blessing is to be anticipated, not only in thus leavening the whole lump, as far at least as our individual influence may extend, but the labour itself tends to personal edification. The

intercourse which naturally arises in such pursuits with men of subdued and heavenly minds, who are denying themselves that they may win Christ, not resting on their own righteousness, but looking out of themselves for salvation ; the calling away our minds from injurious objects, and fixing them on that which our Lord especially commanded his Apostles to perform, “ Go ye into all the world ; preach the Gospel to every creature ; ” the reading the reports, and then tracing the work of grace among the converted heathen,—the characteristics of faith, the same as in the Bible—the same as we behold in our own country—tend to establish our faith. It seems as if God had especially opened to us the way of honouring his name as a safeguard against the dangers of the present moment. The work teaches us to depend on the grace of God alone for success. The obstacles which are every where raised to the work of missions, the vain and frivolous excuses which we hear continually made for withholding support, must show us not merely the depravity of man, but the determined resistance of the enemy of mankind, who knows that the exercise of christian love is the means by which Christ cherishes the graces of his people. There is likewise a continued exercise of the believer’s faith, for he knows that his labour will not be in vain ; that, notwithstanding all opposition, the truth of Christ will flourish. The stone which is cut out of the mountain without hands will fill the earth, will break in pieces and consume all other kingdoms, and stand for ever. The very contemplation of this great work, and of the agency by which alone it can be accomplished, is, perhaps, of all considerations, the most edifying. It encourages us to advance, for the warfare is accomplished ; it teaches us to look to Christ, for it is his work, and our own exertions, without Him, are ineffectual.

And is there no blessing in the very self-denial which is required ; in the watchfulness, lest we cause his name to be blasphemed by our carelessness or self-will ; if that self-denial is not the fruit of self-righteousness, but gratitude to Christ ; if that watchfulness arise not from self-dependence, but from an earnest desire to please God, a blessing will follow ? It is a blessed work ; it is blessed to those who receive, but there is a tenfold blessing to those who give.

I would conclude by saying one word to the Members of this Society, :—Let not the feeling that the cause in which you

are engaged is a holy one, render you indifferent to your own conduct, and to the motives which actuate you. There were many engaged in building the ark, eight only were saved therein. Fashion, or rivalry, or excitement, may stir us up to the work of advancing the kingdom of Christ; the real question is, if we would inherit a blessing—are we members of it? Work in a christian spirit, and then work while it is the day, for the night cometh when no man can work.









